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A NEW
HISTORY OF GREECE;

FROM ITS EARLIEST ESTABLISHMENT,

Until it was ſubjected to

The ROMAN EMPIRE:

CONTAINING AN ACCOUNT OF

THE WARS, REVOLUTIONS;

PROGRESS IN ARTS AND SCIENCES;

Together with the

CHARACTERS

Of the moſt diſtinguiſhed

GENERALS, LEGISLATORS,

And PHILOSOPHERS,

Whoſe Actions were the Ornaments of Greece.

'*The Hiſtory of* GREECE *abounds with the moſt ſtriking*
'*Examples of profound Wiſdom, Valour, and ſound Phi-*
'*loſophy.*' GOLDSMITH.

LONDON:

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PREFACE.

ALTHOUGH we had given a ſhort ſketch of the Hiſtory of the Grecian States, in our volume of Ancient Hiſtory, yet, when we reflected on the excellence of their governments, the wonderful courage of the people, their amazing ſucceſs in war, their liberal refinements in peace, and the dignity of the Grecian character in every profeſſion, we were convinced a diſtinct Hiſtory of Greece would be as acceptable as that we have given of Rome. Conformable to this opinion, we have written a con-

ciſe detail of all thoſe particulars reſpecting the moſt diſtinguiſhed States of Greece, which have elevated this people to the greateſt pinnacle of fame.

The moſt remarkable periods of its revolutions, we have divided into ſeparate books. By this method, the grand outlines of the Grecian Hiſtory, being rendered more diſtinct, are more obvious, and eaſy to be remembered. Each book we have divided into chapters, containing a brief account, in ſections, of thoſe facts which deſerve to be particularly recorded. Whether liberty was ſubverted or eſtabliſhed, whether ſcience was improved or neglected, or whether the ſoldier, ſtateſman, or ſcholar,

lar, rendered himſelf worthy of diſtinction, we have been equally faithful in regiſtering, in our ſmall compendium, every ſubject of this nature, according to the regular ſucceſſion of ſuch events. To avoid, as much as poſſible, any chaſms in our little Syſtem, we have treated the Hiſtory of Greece, rather as a regular hiſtory of the whole country, than a detached hiſtory of its ſeparate States.

We have begun the Hiſtory from the moſt early eſtabliſhments of the States and Provinces, and continued it until the whole country was ſubjected to the Roman power. In the courſe of relating the moſt ſtriking facts, we have traced the grand and leading paths, which

arts and ſcience took to ennoble the Grecian character. But, to impreſs the minds of our young readers, as much as poſſible, with the idea of thoſe individuals, whoſe virtue, wiſdom, or bravery, was not only the pride of Greece, but the admiration of all mankind, we have been careful to prefix the moſt eſteemed likeneſſes we could obtain, to thoſe ſections or parts of the hiſtory, in which they moſt diſtinguiſhed themſelves.

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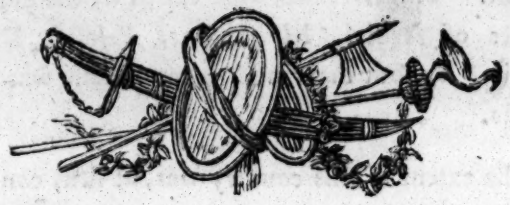


HISTORY OF GREECE.

BOOK THE FIRST.

INTRODUCTORY CHAPTER.

GREECE, ITS NAME AND ORIGIN — EXTENT OF TERRITORY — PROVINCES — LANGUAGE, AND OTHER CHARACTERISTICS.

ANCIENT GREECE is distinguished in history by several names. It was called Hella, from Helen, son of Deucalion, who reigned in Phtiode, 1521, before Christ. The name of Greece was derived from Græcus, son of Cecrops, the first king of Athens, which was founded by him 1582, before

Chriſt. The Grecians were called by the different names of Achivi, Myrmidons, Pelaſgi, Danai, Argivi, &c. but their moſt general name was Helleniſts.

The extent of this country was, at firſt, confined to Attica, and the parts adjoining. It next extended itſelf over Peloponneſus, Theſſaly, and, afterwards, to that tract of territory which had been the ſeat of the Macedonian empire. The ſeveral provinces were, Peloponneſus, Achaia, Epirus, Albania, Macedon, Thrace, the iſlands of the Propontick, Ægean, and Ionian ſeas, with the iſle of Crete.

Their language, which is generally allowed to have originated among themſelves, was divided into four provincial dialects, and called by the names of the Attic, Doric, Æolic, and Ionic. They had, beſides theſe, a phraſe of ſpeech, that was common to every part of Greece. This language has derived the greateſt fame, from the liberal arts having been

been disseminated in it over every polished country in the world; and from the greatest part of the Holy Scriptures being originally delivered in it to the Gentiles and the Christians. It is justly distinguished for its compass of sound, significance of expression, suavity of style, and elevation of sentiment. Such were found its happy composition of words, that, even in the most flourishing state of the Roman Empire, the Latin was thought so inferior, that Polybius, Appian, Dion, and Cassius, wrote their Roman Histories in Greek. This was the language of all Anatolia, some parts of Italy, Provence, in France, and of almost every island in the Mediterranean. But, by the mutilation of some words, the contraction of others, the confusion of vowels, diphthongs, and consonants, the translating of accents, and the admixture of foreign nations, it is not only fallen from its native energy and elegance, but also from its copiousness and perspicuity. It is, therefore, now confined within the limits of Greece, and the opposite sea coast of

the Leſſer Aſia, where it is greatly corrupted, or rather almoſt loſt, in the Turkiſh and Sclavonian tongues; eſpecially by that which they call Franco, a mongrel language, compoſed of Italian, French, and ſome Spaniſh words, uſed as the ordinary ſpeech for commerce and intercourſe between Chriſtians, Jews, Turks, and the Greeks themſelves, who, not underſtanding, cannot ſpeak the true genuine Greek.

The wiſdom and learning of Greece, were held in the higheſt eſtimation, and were ſpread abroad, over the whole world; they were, by a laudable ambition, made objects of imitation, by every people emulous of elevating their character, by the refinements of peace, the exploits of war, or the legiſlation of a liberal policy. The Greeks were undaunted in the field, completely educated in the ſchools, and addicted to every virtue and civil behaviour. They were once ſo diſtinguiſhed, that every warrior ſtudied their battles, every ſtateſman their

their free governments, every poet their elevated genius and claſſical judgment, every painter their tablatures, and every individual, thoſe traits which had ſo tranſcendantly ennobled the Grecian character. Such was the ſenſe of their own ſuperiority, that they called every other nation Barbarians; which, as if to be a leſſon of chaſtiſement to human pride, has now, with the greateſt juſtice and propriety, reverted on themſelves; for they are now become inconſtant in diſpoſition, deſtitute of learning, barbarous in their manners, riotous in their aſſemblies, and indolent in action. They are ſo lazy and lethargic to enterpriſe, that they are ſeldom to be impelled to any effort, unleſs ſtimulated by the neceſſity of ſupplying nature. The perfidy in all their dealings is ſo great, that the Italians have a proverb in their language, which ſays, with great truth, *Whoever truſts a Greek, is ſure to be cozened.* Though they begin their feaſts and banquets with moderation, they generally end in the greateſt diſorder and intemperance; no rule,

order, decorum, or decency, is obſerved; all are abſorbed in the exceſſes and licentiouſneſs of the evening. From this unbounded freedom of behaviour, on theſe occaſions, may be ſuppoſed to have originated that common adage, *As merry as a Greek!* How different the modern from the ancient picture! When glory ſo truly ennobled their character, they produced the brave commanders, Miltiades, Ariſtides, and Themiſtocles, of Athens; Lyſander and Ageſilaus, of Sparta; Pelopidas and Epaminondas, of Thebes; Aratus and Philopœmen, of Achaia; Pyrrhus, of Epirus; Philip, of Macedon; and Alexander the Great. As for philoſophers, they produced Plato, Socrates, Ariſtotle, and Theophraſtus. Of eminent legiſlators, they produced Solon and Lycurgus. Among the moſt exquiſite poets, may be reckoned their Heſiodus, Homer, Sophocles, and Ariſtophanes. Their famous hiſtorians were, Xenophon, the condiſciple of Plato, Thucydides, Plutarch, and Herodotus. Their inimitable orators were, Æſchines, Demoſthenes,

henes, and Iſocrates. In a word, the Greeks, moſt deſervedly, have the honour of eſtabliſhing all human learning, the mathematics only excepted. Greece was the ſeat of wit, and claſſical knowledge; the nurſe of liberal ſtateſmen, and exemplary warriors; the lyceum of every noble ſcience, and elevated refinement. But, being now ſubject to the Turks, moſt of its fine cities are deſtroyed, and learning, freedom, and politeneſs, are deluged with an inundation of oppreſſion, barbarity, and ignorance. Thus, it remains a memento to every free and poliſhed ſtate, to remind them of guarding themſelves with the greateſt jealouſy, againſt the artful deſigns of intriguing neighbours, the enervating principle of their own refinements, the alluring baits of corruption, and the oppoſition of ſentiment and intereſt, among the people themſelves. For, to the combination of all theſe deſtructive circumſtances, Greece owes her decline of power, glory, and happineſs; together with her preſent abject ſtate of ſlavery, poverty, and inſignificance.

CHAPTER I.

ARGONAUTIC EXPEDITION—MINOTAUR DESTROYED—THEBAN WAR.

JASON.

SECT. I.

Argonautic Expedition.

THE moſt ancient war that occurs in the Grecian hiſtory, is that which Jaſon, the ſon of Æſon, king of Theſſalia, and Alcimede, undertook, with forty-nine noble companions, for the acquiſition of the Golden Fleece, at Colchis. Among thoſe who accompanied

companied Jaſon, were Hercules, Orpheus, Caſtor, and Pollux. In this voyage he viſited Hypſiphile, queen of Lemnos, who had twins by him. After a long and dangerous voyage, he arrived at Colchis, and demanded the Golden Fleece of king Æta, who granted his requeſt, on condition that he tamed the brazen-footed bulls that guarded it; killed the dragon, ſowed his teeth in the ground, and deſtroyed the ſoldiers which ſprung from the ſoil in which the teeth were ſown. Jaſon, undertaking the taſk, would have fallen a ſacrifice to his temerity, had he not been greatly aſſiſted by Medea, the king's daughter, who was in love with him. For, obſerving her directions, he overcame the bulls, lulled the dragon aſleep, and carried away the Fleece by night, together with Medea, whom he afterwards married.

HERCULES.

SECT. II.

Argonautic Expedition continued.

DURING this expedition, it is related, that Hercules delivered Heſione, daughter of Laomedon, king of Troy, from a ſea-monſter, to which ſhe had been expoſed.

Laomedon having promiſed him the lady, with ſome fine horſes he had, as his reward, Hercules left them, until he ſhould return from Colchis. But when he returned to Troy, and demanded his proffered prize, Laomedon baſely refuſed the performance of his promiſe. Hercules, enraged at this breach of faith and gratitude, is ſaid to have taken Troy, ſlain Laomedon, and eſtabliſhed his ſon Priam king, about 1226 years before the birth of Chriſt.

THESEUS.

THESEUS.

SECT. III.

Minotaur deſtroyed.

NEAR the ſame period, Minos, ſon of Jupiter, by Europa, is related to have reigned in Crete, with the greateſt juſtice, prudence, and wiſdom. In order to revenge the murder of his ſon, Androgos, by Ægeus, king of Athens, he commenced war againſt the Athenians, who were, at that time, greatly diſtreſſed by a ſevere famine. Conſulting the oracle, they were told, that unleſs they made atonement to Midas for the death of his ſon, they would ſtill remain the objects of divine vengeance. They, therefore, aſked Minos what ſatisfaction he required? he anſwered, that they ſhould ſend to Crete, every year, ſeven young men, and ſeven

virgins, to be devoured by the Minotaur, a monſter, deſcribed to have partly reſembled a man, and partly a bull.

The Athenians, finding themſelves under the neceſſity of agreeing to theſe hard conditions, ſent fourteen of their youth, of both ſexes, to this devoted deſtruction. Among this number, happened to be Theſeus, the ſon of Ægeus, who had committed the murder. This young champion, being aſſiſted by Ariadne, who fell in love with him, killed the Minotaur; by which means he delivered his country from this annual ſacrifice of the Athenians.

OEDIPUS.

ŒDIPUS.

SECT. IV.

Theban War.

ABOUT the ſame time the celebrated war of Thebes happened, from the following circumſtances. Œdipus, ſon of Laius, king of Thebes, was, ſoon after his birth, ordered by his father, to be taken privately, and deſtroyed in a neighbouring wood, to prevent his killing Laius, as had been foretold by the oracle. The ſoldier, to whom this

cruel commiſſion was given, conceiving a pity towards the helpleſs infant, and being afraid to imbrue his own hands in the blood of royalty, pierced the foot of the child with a hook, and hung him upon a tree, to fall a victim to hunger. One of the ſhepherds of Polybius, king of Corinth, finding him, releaſed him from his perilous ſituation, and preſented him to the queen, who, having no children, adopted him as her ſon, and, from the wound in his foot, called him Œdipus, from the Greek, which ſignifies ſwelled feet.

Arriving at age, and being informed that Polybius was not his father, he conſulted the oracle, on the moſt certain means of diſcovering his parents. The anſwer was, that he ſhould meet his father in Phoris. Proceeding on his journey, he met with ſome paſſengers, among whom was his unknown father, whom he killed, in conſequence of a quarrel which aroſe between him and the travellers. This *rencontre*, being thus ſo fatally terminated,

terminated, he purſued his way to Thebes, where, overcoming the Sphynx, he married his unknown mother, as his reward. But, being afterwards informed of his having murdered his father, and married his mother, he was ſeized with ſuch remorſe, that it drove him to a ſtate of the moſt deſperate madneſs; inſomuch, that he pulled out his own eyes, and would have killed himſelf, had he not been prevented by his daughter, Antigone, who led him in his blindneſs.

Œdipus, reſigning the government of Thebes, was ſucceeded by his two ſons, Eteocles and Polynices, who agreed to reign a year, alternately. But Eteocles, after reigning the firſt year, refuſing to reſign the ſovereignty to his brother, he went immediately to Argos, where he married the daughter of Adraſtus, king of Argos. This king, in conjunction with the neighbouring princes, aſſiſted in a war which Polynices commenced againſt his brother and the Thebans.

This war continued, until all the ſeven combined princes, Adraſtus excepted, were ſlain in different battles; and the two brothers fell, by the hands of each other, in ſingle combat. Such was their enmity to each other, that it is related, in this part of the fabulous hiſtory of Greece, that, when their bodies were placed for burning, on the ſame funeral pile, the enkindled flames refuſed to unite.

CHAPTER

CHAPTER II.

DESTRUCTION OF TROY—RETURN OF THE HERACLIDÆ—WAR BETWEEN THE DORIANS AND ATHENIANS.

AGAMEMNON.

SECT. I.

Deſtruction of Troy.

THIRTY-ſeven years after the Theban war, the famous war of Troy happened, on the following occaſion. Paris, ſon of Priam, king of Troy, having awarded to Venus the Golden Apple, as the

the faireſt goddeſs, (ſee our Syſtem of Mythology) was recompenſed with the promiſe of poſſeſſing the moſt charming woman on earth. Helena was eſteemed this diſtinguiſhed fair one. Paris, to obtain her, feigned an embaſſy to Greece, and, with a great fleet, left Troy, where he ſoon returned, and brought his fair prize, in the abſence of Menelaus, king of Sparta, to whom ſhe was betrothed. This act of violence and injuſtice, excited ſo much the reſentment of all the Grecian States, that the princes combined, in order to beſiege Troy, and extirpate the family of Priam. Agamemnon, king of Mycene, and brother of Menelaus, was the commander of the confederate Greeks, who, after a ten years ſiege, deſtroyed this famous city, the metropolis of Aſia, A. M. 2871. There were killed, of the Grecians, 868,000, among whom was Achilles, who loſt his life by the treachery of Paris. Of the Trojans, there were ſlain 676,000, from the commencement of the ſiege, to the deſtruction of the city. In this war, Paris is ſaid

ſaid to have been killed by either Pyrrhus or Philoctetes; his brother, Hector, the eſteemed pillar of his country, was killed by Achilles. And, when the city was taken and burnt, king Priamus, the father of Paris and Hector, at once loſt all his children, together with Hecuba (his queen), his kingdom, and his own exiſtence. Helena, after Paris was ſlain, married his brother, Deiphobus: but having at laſt betrayed the caſtle to the Grecians, and admitted Menelaus into her chamber, to kill Deiphobus, ſhe was again reconciled with Menelaus.

EURYSTHEUS;

EURYSTHEUS.

SECT. II.

Return of the Heraclidæ.

THE next memorable occurrence we find in the hiſtory of Greece, is the return of the Heraclidæ, or poſterity of Hercules, into Peloponneſus. Hercules, being allied to the royal family of Mycene, excited the jealous apprehenſions of Euryſtheus, leſt he or his offſpring ſhould ſupplant him in his government of Peloponneſus. When Hercules died, this king would have deſtroyed all the Heraclidæ. To effect his purpoſe, he ſent orders to king Ceyx, with whom they were then at Trachis, to deliver them up to his pleaſure, or baniſh them from his dominions, under the threat of an immediate war, if he refuſed compliance. Ceyx, not daring to refuſe, deſired the Heraclidæ would ſeek their

their ſafety in ſome other part of Greece. They immediately ſought refuge among the Athenians, who were then governed by Theſeus.

Euryſtheus, hearing where they had found ſanctuary, immediately led a great army againſt Theſeus, and fell in the battle. The Heraclidæ, being thus relieved from their perſecutor, inſtantly took poſſeſſion of Peloponneſus, where they recovered all the rights and privileges of which they had before been ſo arbitrarily deſpoiled. But, being afflicted by a plague, which, the oracle told them, was a puniſhment for having returned before the time appointed by their Gods, they returned to Athens.

About eighty years after Troy was deſtroyed, they once more invaded Peloponneſus, and entirely eſtabliſhed themſelves in their hereditary domain. (See our Univerſal Hiſtory.)

CODRUS.

CODRUS.

SECT. III.

War between the Dorians and Athenians.

ABOUT the time of the eſtabliſhment of the Heraclidæ in Peloponneſus, the Ionians poſſeſſed Achaia. Being ſoon after obliged to leave this province, they fled to Attica, where they were kindly ſheltered by Melanthus, then king of Athens. This king, dying in a ſhort time, was ſucceeded by

by his famous ſon, Codrus. The Dorians (the new inhabitants of Peloponneſus) and the Athenians, commencing a war with each other, the oracle was conſulted with regard to the event. The anſwer was, that the ſide, whoſe king fell in the conflict, ſhould be victorious. Such was the patriotic love of Codrus, for the honour and welfare of his ſubjects, that he immediately diſguiſed himſelf as a ſhepherd, with ſome ſticks on his back, entered the enemy's camp, and fell by the hands of a ſoldier, whom he provoked, by wounding him with a crooked knife. The fate of Codrus was no ſooner known, than the Dorians, prepoſſeſſed that their defeat was approaching, according to the oracle, left the field immediately. Thus were the Athenians poſſeſſed of victory, and delivered from war, by the bravery of this prince, who reſigned himſelf to death for the preſervation of his country, in the year 1071, before Chriſt. After his reign, the commonwealth of Athens was governed by magiſtrates, who were called Archontes.

The

The first of these perpetual Archons was Medon, the eldest son of Codrus. His brother, Nileus, disputed the government with him. This contest was embraced by the people, as an opportunity of rejecting both these brothers, and declaring, that they would have no other king but Jupiter. So that, during these dissensions, there was a sort of theocracy in Athens. But the oracle being consulted, and determining in favour of Medon, Nileus, with the rest of his brothers, went to Asia, and founded the cities of Ephesus, Miletus, Priene, Colophon, Myus, Teos, Labedos, Clazomenæ, Erythræ, Phocæa, Chios, and Samos. This part of Asia was called Ionia, from its being first colonized by the Ionians. Medon governed twenty years, and was succeeded by a dynasty of his line, containing twelve kings, sirnamed Medontidæ, who, though they performed no memorable action, governed Athens without any alteration, disturbance, or revolution, for the space of three hundred years, and upwards.

CHAPTER

CHAPTER III.

FIRST AGE OF POETRY—INSTITUTION OF THE OLYMPIC GAMES—GOVERNMENT OF ATHENS CHANGED TO A DEMOCRACY.

HOMER.

SECT. I.

First Age of Poetry.

DURING the peaceable reigns of the Medontidæ, ſcience and literature began to diſplay themſelves in the more civilized parts of Greece. Poetry was the moſt ancient ſpecies of writing, and the chief

chief means of conveying other parts of knowledge to mankind. Linus, Orpheus, Muſæus, and the other founders of the fabulous theology, are too uncertain and obſcure to admit of being ſeriouſly noticed; for neither their age or country can be aſcertained with any preciſion. Poetry may, therefore, be ſaid to be incapable of being traced beyond the time of Homer. It is generally admitted, that this father of claſſical and ſublime poetry was born at Smyrna, and that he compoſed moſt of his writings between two and three hundred years after the deſtruction of Troy. He is repreſented to have been a blind, indigent bard, who wandered about the country, in the humble avocation of a ballad ſinger. But his works ſo greatly ennoble his character, that we cannot but reverence him as the prince and father of the Grecian poets. In ſuch eſteem has he been held, that his writings have been ſtudied as originals for all kinds of poetry, arts, ſciences, religion, and government. The brightneſs and ſublimity of his ideas, the force and

and beauty of his images, the ornaments of his fictions, the melody of his verſe, the propriety of his characters, and the maſterly conſtruction of his Iliad and Odyſſey, have rendered the Epic Poem the moſt wonderful production of the human mind.

Next to Homer may be ranked Heſiod. He contented himſelf with the middle ſtyle, without aſpiring to the ſublime; chuſing rather to be pleaſing than pompous, and to write with more propriety than ornament. Being fond of rural retirement, he wrote on ſuch ſubjects as required ſimilar plainneſs and ſimplicity. Maximus, of Tyre, relates of him the following ſtory, which evinces him either to be very tenacious of his reputation, or a great humouriſt. Obſerving a potter at his work, ſinging ſome of his verſes with a falſe accent, he immediately threw himſelf upon the fellow's pots, and broke them. The potter exclaimed, 'Why do you ſpoil my work?' 'Becauſe,' replied Heſiod, 'you ſpoil mine.'

IPHITUS.

IPHITUS.

SECT. II.

Inſtitution of the Olympic Games.

ANOTHER effect of the tranquility of Greece, was the celebration of the Olympic Games; ſo called from Olympia, a city, near which they were performed, on the plains of Elis. Their firſt inſtitution has been aſcribed to Hercules, Piſus, Pelops, and Atreus. But the firſt who rendered them famous,

famous, was Iphitus, king of Elis, and of the poſterity of Hercules. They were reſtored by him, in compliance with the advice of the oracle. They were repeated every fifth year; and thus the revolution of four complete years, between each celebration, was called, by the ancient hiſtorians and chronologers, an Olympiad. The firſt Olympiad is ſaid to have been held A. M. 3228, and four hundred and eight years after Troy was deſtroyed. This epocha is placed, by Varro, as the boundary between the fabulous and hiſtorical ages. The Olympiads were the annals by which the Grecians not only computed their own, but alſo the hiſtories of other nations. We ſhall, therefore, adopt them in our hiſtory. The Olympic Games were inſtituted, like other principal games of Greece, in honour of their gods, heroes, and other diſtinguiſhed characters. Being termed ſacred, they are to be conſidered as a part of religion. They were not only religiouſly, but alſo politically inſtituted. The general and boundleſs curioſity of the Greeks, for

publi

public ſhows, was thus rendered the means of aſſembling, from time to time, in one common celebration, the different and independent ſtates of Greece, in order to excite in them a reciprocal regard for the intereſts of each other. Being thus met, they diſcuſſed and ſettled any matter relative to public peace, welfare, and reputation. The ſports were adapted to the lively genius of the people, who wiſely thought they could not, in times of peace, exerciſe themſelves more uſefully or honourably. By this means, they invigorated their bodies, and infuſed in their minds a laudable emulation for conqueſt. It was a military ſchool, in which their courage was conſtantly employed. Thus were their minds rouſed to the nobleſt enterpriſes. Their triumphs raiſed them to the pinnacle of happineſs, which, once eſtabliſhed, continued as long as Greece enjoyed any liberty; and, even after ſhe had loſt this bleſſing, they were continued till A. D. 312. Cedrenus carries the 293d, which was the laſt Olympiad, eighty years later.

CREON.

CREON.

SECT. III.

Government of Athens changed to a Democracy.

THE Athenians, feeling the perpetuity of power veſted in their prince too intolerable, limited the authority of their Archons to the ſpace of ten years. Nothing particularly occurred during the reign of theſe Archons, until Hippomenes was depoſed, for cruelly confining his daughter, for the

the loſs of her honour, with a famiſhed horſe, which, for want of food, devoured her alive. This government ended with Eryxias, after a continuance of ſixty-five years; when, the authority of the Archons being diſcontinued, a complete revolution was effected in Athens, in favour of the people, A. M. 3317.

The power and ſucceſſion being reſigned to the people, they choſe nine Archons, and limited their authority to one year. If they had behaved well, they were then admitted, for life, into the ſenate of the Areopagi. Theſe Archons had diſtinct powers. Some held an eccleſiaſtical court, others directed the rites of their ſuperſtitious religion, while others commanded their armies; and the remainder preſided to determine the juſtice of appeals. But, although their offices were diſtinct, they all could puniſh malefactors with death; could appoint certain magiſtrates; aſſemble the people; and, as a reward for their ſervices, they were exempted from all

all taxes paid by other citizens for building men of war. The firſt annual Archon was Créon, who began his authority in the ſecond year of the twenty-third Olympiad. Theſe Archons were the governors of Athens, while the city poſſeſſed the leaſt remains of freedom. The Athenians, having no written laws, were obliged to depend on the ſentence of the magiſtracy. Thus, every trifle affording matter to alarm the ignorant, and incenſe the factious, daily diſputes and quarrels aroſe. Theſe diſturbances tempted Cylon to aſſume the ſovereignty, by ſeizing the caſtle, and there enduring a ſiege, until he was almoſt ſtarved, when he and his brother eſcaped to the ſtatue of Minerva. On promiſe of pardon, they left this ſanctuary, and were immediately executed by order of the magiſtrates, who thus treacherouſly betrayed their confidence. This was reckoned ſuch an abuſe of religion, that the people were not appeaſed until the authors were baniſhed. This circumſtance is ſaid to have happened about the forty-fifth Olympiad.

CHAPTER IV.

DRACO CHOSEN LEGISLATOR FOR ATHENS—COMMOTIONS BETWEEN ATHENS, AND MYTELENE OF LESBOS—LYRIC POETRY DISPLAYED ITSELF IN GREECE.

DRACO.

SECT. I.

Draco chosen Legislator for Athens.

THE Athenians, finding true liberty depended on the exercise of justice and reason, and that it was necessary to submit to the authority of a Legislator, chose Draco as their law-giver, a man of wisdom and

and virtue, but rigid, even beyond a ſenſe of humanity. He puniſhed almoſt every trivial offence with death, making no diſtinction between ſtealing an apple, and murder. It was, therefore, juſtly obſerved of his laws, that they were written with blood inſtead of ink.

Draco, being aſked why he made death the puniſhment of moſt offences? replied, 'Small crimes deſerve death, and I have no ſeverer puniſhment for the greateſt.'

The ſeverity of theſe laws cauſed them to be diſuſed. But the poor ſtill continued to be oppreſſed and exhauſted by the uſury of the rich. This cauſed the commons to be hated by the nobility, the nobility to be dreaded by the commons, and the whole ſtate threatened with deſolation.

PITTACUS.

SECT. II.

Commotions between Athens, and Mytelene of Leſbos.

ABOUT this period, happened a diſpute between Athens and Mytelene, relative to Sigeum, a town of Troas, which was claimed by both parties. Phrynon commanding the Athenians, and Pittacus the Leſbians, they both agreed to decide the quarrel by ſingle combat. They engaged; and Phrynon was killed, by being entangled in a net, which Pittacus had ſecreted under his ſhield.

The Athenians renewed their pretenſions under the conduct of Piſiſtratus, who took Sigeum, and gave the government thereof to his natural ſon, Hegiſiſtratus; who, being moleſted in his new authority, referred the diſpute to the deciſion of Periander,

Periander, of Corinth. He terminated the war, by perſuading both parties to conclude a peace, on the condition that each party ſhould retain what they were poſſeſſed of. With regard to Pittacus, who was generally termed the Tyrant of Mytelene, his conduct ſufficiently falſified this aſperſion. He poſſeſſed himſelf of the government more in oppoſition to others, than to gratify any perſonal ambition of his own; and retained the power no longer than was neceſſary for the welfare of his ſubjects. During his government, he made ſo many excellent laws, and gave ſo many evidences of prudence, patriotiſm, and moderation, that he is juſtly ranked among the *Seven Wiſe Men of Greece*.

ALCÆUS.

SECT. III.

Lyric Poetry diſplayed itſelf in Greece.

NEARLY about this period, Lyric Poetry began to attain an excellence, which was, afterwards, greatly cultivated by the ſucceeding poets of Greece and Rome.

Alcæus, who wiſhed to be conſidered, in Mytelene, as a ſoldier and a patriot, had more juſt pretenſions

tenſions to the character of a poet; for, in the action between the Athenians and Mytelenians, he fled, and left his ſhield to the enemy. His writings, which poſſeſs a cloſe, and correct ſtyle, with conſiderable fancy, is a proof that he was deſigned more for the cloſet than the field.

In his ſportive and gallant ſubjects, he demonſtrates a genius capable of more dignified efforts. Horace, who was certainly his imitator, confers on him the honour of having invented the Barbiton*. He has alſo been complimented with the Golden Lyre. Cotemporary with him, lived the tender Sappho, who, although ſhe was no beauty, was greatly admired by Alcæus, whoſe addreſſes ſhe rejected. Telling her one day, that he had ſomething to ſay to her, which he was aſhamed, and fearful to declare, ſhe replied, 'Had it been proper to hear, you would not have kept it ſo long a ſecret.'

* A muſical inſtrument, reſembling the lute, or harp.

Her favourite gallant was Phaon, whoſe cruelty was the cauſe of her fineſt pieces, as well as of her death. Although too much addicted to the tender paſſion, her wit and genius greatly diminiſhed her defects. She touched the paſſions with ſuch unaffected force and ſweetneſs, that ſhe was, with great propriety, termed the Tenth Muſe.

Near this time alſo flouriſhed Archilochus, who was born in the iſland Paros, about the twenty-ninth Olympiad, to whom the invention of Iambic verſe is, though very unjuſtly, attributed; it being of a much more ancient date.

We relate the following circumſtance, as an inſtance of the ſeverity of his genius, and the power of ſatire over the human mind. Lycambes, having refuſed to give him his daughter in marriage, according to his promiſe, Archilochus wrote ſuch keen and bitter invectives againſt him, that both the father and daughter hung themſelves.

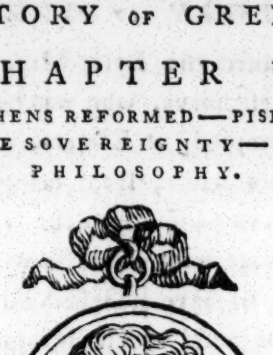
But

But none raiſed the Lyric Muſe to more eminence than Steſichorus, who was born in the thirty-ſeventh Olympiad, at Himera, a city of Sicily. He received his name, from being the firſt who taught the chorus to dance to the lyre. Such was the dignified grace with which he wrote his Lyrics, that he appears to have poſſeſſed all the elevation and grandeur of mind which diſtinguiſhes the Epic poet.

Alcæus, being ſeized by the tyrant Phalaris, and impriſoned, until a new death could be deviſed for him, diſplayed, during that interval, ſo many excellencies of genius and diſpoſition, that he turned the fury of the tyrant into the greateſt love and eſteem.

CHAPTER V.

STATE OF ATHENS REFORMED—PISISTRATUS OBTAINS THE SOVEREIGNTY—BIRTH OF PHILOSOPHY.



SOLON.

SECT. I.

State of Athens reformed.

THE Athenians, feeling the laws of Draco too rigorous, chose Solon as their law-giver. His wisdom, integrity, and extraordinary mildness of temper, were well adapted to meliorate the severity of

of the exiſting laws. He was, therefore, authoriſed to control the magiſtrates, regulate the courts, ſenates, and aſſemblies, and to diſſolve or continue what part of the conſtitution he thought proper. In a word, he was offered, what was then called, the tyranny, or ſole dominion of Athens. But this he refuſed; ſaying, 'Tyranny is a very tempting ſpot, but it has no avenue for retreat.'

His firſt proceedings were, to releaſe all debtors; and, as ſome compenſation to the creditors, he, in a moderate degree, raiſed the value of money. He gave to every individual the right of appealing from the ſentence of the magiſtrate to the people; which cauſed Anacharſis, a Scythian philoſopher, to tell Solon, 'he was ſurpriſed that he ſhould 'appoint wiſe men to propoſe cauſes, and fools to 'determine them.' The ſame Scythian ſage obſerved, at another time, 'Written laws are like 'cobwebs; they hold faſt the poor and the weak, 'while they are eaſily broke through by the rich

'and the powerful.' To which Solon replied, 'Both parties will obey the laws, as long as it is 'the intereſt of neither to break them.'

He repealed all the violent laws of Draco, except thoſe concerning murder. He diſcouraged, particularly, idleneſs, and was the firſt who permitted the making of wills. He inſtituted, that no women ſhould have portions. Adultery was, by him, except in ſome inſtances, puniſhed with death. He branded thoſe with infamy, who ſtood neuter in times of ſedition: and, preſuming the crime of parricide would never be committed, he inſtituted no puniſhment for ſuch atrocious guilt. He reformed the calendar, by reducing the year into ſuch a form as was moſt agreeable to the motion of the ſun. Tranſcripts of every law were expoſed in every city, for the guidance, and information of the public; which laws he obliged the people, to obſerve for a hundred years, which rendered them wealthy, poliſhed, and ſucceſsful.

PISISTRATUS.

PISISTRATUS.

SECT. II.

Piſiſtratus obtains the Sovereignty of Athens.

THE people of Athens, embroiling themſelves in a new faction, were divided into three contending parties, about the form of a new commonwealth. The poorer ſort, who were moſtly in favour of a democracy, were headed by Piſiſtratus, a deſcendant of king Codrus, and related, on his mother's ſide, to Solon. He covered a conſiderable degree of deſign and artifice, under an appearance of candour, affability, and mildneſs. Solon, being now returned from his ten years travels to Egypt, Cyprus, and Lydia, oppoſed the ambitious views of Piſiſtratus, who, however, ſo increaſed his adherents, that he poſſeſſed himſelf of the caſtle, and

thus ſecured himſelf in the uſurpation of the government of Athens. Solon, perceiving this, told the citizens they might, with more eaſe, have cruſhed the tyranny in the bud; but that it would be more glorious now to pluck it up by the roots. The preſumption of Piſtratus had ſo damped their ſpirits, that none of them dared adopt his advice. Trembling even for Solon, they aſked him, to what he truſted, that he dared to ſpeak ſo boldly? To which he thus laconically replied, 'My age.'

Solon quitting Athens, was importuned, in vain, by Piſiſtratus, to return. The law-giver retired to Lydia, where he had the famous conference with Crœſus, about happineſs, in which Solon drew the concluſion, 'that no man was happy before he died.' Crœſus, being afterwards taken priſoner, and ordered to be burnt alive by Cyrus, cried out thrice upon Solon. Cyrus, demanding the reaſon, Crœſus informed him of the conference, and the concluſion drawn by the ſage, whom, he ſaid, he was then

then convinced, had ſpoken with the truth of an oracle. Cyrus was ſo affected at this relation, that he not only reſtored him to liberty, but conceived a particular friendſhip for him. Thus did the wiſdom of Solon preſerve the life of one king, and reform the morals of another.

While Piſiſtratus retained the government, Solon founded a city in Cilicia, called, from himſelf, Soleis. He died at Cyprus, ſoon after, in the 80th year of his age, and about the fifty-fifth Olympiad. Piſiſtratus did not enjoy his uſurpation above three years, before he was diſplaced by Megacles and Lycurgus, who were the leaders of the two other oppoſite parties. But theſe diſagreeing, Piſiſtratus was again poſſeſſed of the government by Megacles, on the condition that he would marry his daughter. Treating his wife, whom he had married more from intereſt than affection, with indifference, he was again obliged to leave his throne. He, however, with the aſſiſtance of ſome

allies, regained his throne, which he retained until his death, which happened in the thirty-third year of his reign, including the ſixteen years he was exiled.

During his government, he demeaned himſelf with ſuch juſtice and moderation, as might raiſe a bluſh on the cheek of many a lawful ſovereign. In ſuch eſteem was his character held, not only by the Greeks, but by the Romans, that Cicero thought it no reflection to call Julius Cæſar the Piſiſtratus of Rome. And, in another place, doubting how the Emperor would demean himſelf after the battle of Pharſalia, Cicero ſaid to his friend Atticus, 'We are yet uncertain, whether 'the fate of Rome will cauſe us to groan under 'a Phalaris, or enable us to enjoy ourſelves under 'a Piſiſtratus.'

THALES.

THALES.

SECT. III.

The Birth of Philoſophy.

THE knowledge of philoſophy being univerſally aſcribed to have ariſen in Greece about this period, we ſhall endeavour to inveſtigate ſhortly this intereſting ſubject. However Greece may have attained this chief honour, yet ſome parts of the ſciences were diſcovered more early, and in other countries.

The

The Egyptians formed the principles of geometry, from the diviſion of their harveſts, when the land-marks were ſwept away by the inundations of the Nile. The Aſſyrians, enjoying a clear atmoſphere, and great leiſure, contemplated the ſtars, by which means they founded aſtronomy, which the Chaldeans extended to the abſurd ſcience of aſtrology. From the knowledge of the ſtars, the Phœnicians invented navigation, and diſcovered a fixed point, by which they could ſteer with ſafety. The Egyptians alſo claim their ſhare of the ſciences; but, whatever they acquired was, moſt probably, learnt by their intercourſe with the Jews. Their learning was, however, conſiderably obſcured, and retarded in its progreſs, by their ſuperſtition, which veiled every part of their knowledge, under their hieroglyphics. This was the policy of their prieſts, who thus endeavoured to excite in the vulgar, a reverence for them and their knowledge. But, even in the midſt of this Egyptian darkneſs, there were found moſt excellent principles of polity and

government.

government. This induced the Grecians to visit Egypt, to study their laws and civilization.

Thus, Solon and Lycurgus were formed the first legislators of their age, and rendered their respective states as celebrated as themselves, for the wisdom and excellence of the constitutions they founded.

The first of the Grecians who distinguished himself for science, was Thales, who was born about the thirty-fifth Olympiad. He was thought to have been a Phœnician, although he lived chiefly at Miletus, in Ionia: he was, therefore, called a Miletian. He introduced into Greece, geometry, and astronomy, and described the universe to be animated by a soul, which he termed the Supreme Being. He had also some idea of the immortality of the soul. To him is ascribed the measuring of pyramids by their shadows. He divided the spheres into zones, and discovered the cause and nature of eclipses,

eclipſes, which were, prior to his time, conſidered as ſupernatural preſages of ſome public calamity. But his moſt particular tenet was, that water is the firſt principle of all natural bodies.

From theſe improvements and diſcoveries in the firſt principles of ſcience, the Greeks conſidered him as the original founder of philoſophy. He died, at about ninety years of age, as he was ſitting a ſpectator of the Olympic games.

Anaximander, and Anaximenes, two pupils of Thales, propagated, and improved, the doctrine of their tutor. But their Ionic opinions were ſoon eclipſed by that which was called the Italian, and was taught by Pythagoras, who was born at Samos, about the forty-ſeventh Olympiad. He was the firſt who brought from Egypt into Greece, the true knowledge of the Divinity. Being taught to believe in the immortality of the ſoul, and not being being able to conceive how it could exiſt after its ſeparation

ſeparation from the body, he eſtabliſhed his abſurd opinion of the metempſychoſis, or tranſmigration of ſouls. Impreſſed with which ſtrange opinion, he forbad the eating of fleſh, or uſing it in ſacrifices. The principles of phyſic were alſo firſt taught by this philoſopher.

Although Pythagoras founded no complete ſyſtem, yet the Greeks were indebted to him for ſeveral very ſolid and eſſential enquiries. From him aroſe a ſet of philoſophers, who flouriſhed for four hundred years, notwithſtanding they were divided into different ſects.

CHAPTER

CHAPTER VI.

DESPOTIC GOVERNMENT ESTABLISHED AT SAMOS—REGAL POWER OF ATHENS ENTIRELY SUBVERTED.

POLYCRATES.

SECT. I.

Deſpotic Government eſtabliſhed at Samos.

AT this time, a tyranny was eſtabliſhed at Samos, under the government of Polycrates. The ruling power of this iſland was before inveſted in the people, who were now ſubjected to the arbitrary

trary authority of Polycrates and his two brothers, with whom, at firſt, he divided the ſovereignty. But this tyrant, having ſoon after murdered one of his brothers, and baniſhed the other, in a ſhort time poſſeſſed himſelf of the ſole dominion, which he more firmly eſtabliſhed by an alliance with Egypt.

His maxim was, that he gratified his friend, more by reſtoring what he had taken from him, than if he had never unjuſtly deſpoiled him.

He raiſed a fleet of ſhips of one hundred ſail, with which he harraſſed all the country around him; by which means he rendered his name formidable, both in Europe and Aſia. Such was his ſucceſs, that, from oppreſſing his ſubjects and neighbours with impunity, he was induced to aſpire to the ſovereignty of all Greece.

During

During this ſtate of abject ſlavery, a party of exiled Samians ſolicited the Lacedæmonians to aſſiſt them in the recovery of their liberties and poſſeſſions. The Spartans, or Lacedæmonians, promiſed their aid, and thus proceeded againſt Polycrates, as their common enemy. They arrived at Samos accordingly, with a great fleet, and inveſted the city, from which they were repulſed, with ſome loſs, while they were endeavouring to take it by ſtorm. Having lain forty days before it, they were obliged to raiſe the ſiege. Polycrates was, however, ſoon after betrayed into the hands of the Perſians, who immediately nailed him to a croſs. The Samians, after this, recovered their liberty, about the ſixty-fourth Olympiad, A. M. 3481.

HARMODIUS.

HARMODIUS.

SECT. II.

Regal Power of Athens entirely ſubverted.

THE Athenians, having reſented the wanton tyranny of Hipparchus, ſon of Piſiſtratus, by killing him at the feaſt of Panathenæa, and ſtill experiencing the cruelty of his brother and ſucceſſor, Hippias, they reſolved to relieve themſelves from their yoke of ſlavery.

Thoſe who were the firſt promoters, and moſt active, were, the Alcmænidæ, deſcendants of Neſtor, by Alcmæon. Diſputing their own ſtrength, they corrupted the Pythia, or Oracle, to engage the

the Lacedæmonians in their intereſt. So that, whatever buſineſs the Spartans conſulted about at Delphi, the oracle conſtantly propoſed the object of aſſiſting Athens in the recovery of liberty.

The repetition of this religious advice, cauſed them immediately to ſend Anchimolius with an army, to the aſſiſtance of the Athenians. The Piſiſtratidæ, having timely notice, obtained, out of Theſſaly, a thouſand horſe, which, engaging with the Spartan camp, ſlew the general, with many others, and beat off the reſt of the allies.

The Lacedæmonians ſent, afterwards, another army, commanded by Cleomenes, ſon of Anaxandrides; who, engaging with the Theſſalian horſe, killed about forty, and routed the reſt.

The Piſiſtratidæ inſtantly retreated into the city, and ordered their children to be conveyed away privately. But the Spartans, having intercepted them,

them, would accept of no other ranſom, than that of their parents agreeing to leave Attica within five days afterwards. This being complied with, Athens was once more reinſtated in the full and entire poſſeſſion of her liberties, after they had been loſt, in the tyranny of Piſiſtratus and his ſons, during the period of fifty-one years and upwards.

Harmodius and Ariſtogiton, having began the cauſe, in which they both fell ſacrifices, were honoured with ſtatues erected to their memory.

BOOK THE SECOND.

AFFAIRS OF GREECE, FROM THE ENTIRE SUBVERSION OF THE REGAL POWER IN ATHENS, TO THE END OF THE PELOPONESIAN WAR.

CHAPTER I.

INSTITUTION OF THE OSTRACISM — WAR COMMENCED BETWEEN GREECE AND PERSIA—BATTLE OF MARATHON.

CLISTHENES.

SECT. I.

Inſtitution of the Oſtraciſm.

GREECE had no ſooner ſettled her ſeveral forms of government, than the whole power of Asia threatened her with deſtruction. Although Athens was

was the moſt immediate object of this devoted ruin, the other ſtates confederated with her for their common ſafety.

But, before we proceed to the Perſian war, it may be proper to take a view of the ſituation of Athens and Sparta, at this period of tremendous hoſtility. The Athenians, having expelled their tyrant, Hippias, aſſumed to themſelves ſo great an authority, that it degenerated into factious tumults, jealouſies, and ſeditions. Thus aroſe the conteſt between Cliſthenes and Iſagoras, two principal citizens, who were ambitious to obtain that ſovereignty, which they had before excited themſelves, with the reſt of the Athenians, to ſuppreſs.

Cliſthenes, finding his party too weak to obtain his purpoſe, pretended to be the patriotic defender of thoſe liberties which he was thus, ſecretly, endeavouring to invade. Among other popular acts, he won the confidence of the people, by the inſtitution

tion of the Oſtraciſm, which, by ſome hiſtorians, has been erroneouſly aſcribed to Theſeus. The manner of conducting this mode of paſſing ſentence of baniſhment on delinquents, was, that of every citizen, not under ſixty years of age, having the privilege of writing the name of the accuſed upon an oyſter-ſhell; and he, againſt whom the majority appeared, was ordered to ſuffer a ten years baniſhment.

The pretence of this inſtitution was, inſtead of puniſhing thoſe as offenders, who had ſerved the ſtate, to diſarm the envious, by removing the object; for this reaſon, their eſtates were preſerved for them until their return. But the real motive moſt certainly was, to remove all ſuch as became too popular; and, therefore, dangerous to the liberties of the ſtate, by their quality, patriotiſm, riches, courage, wiſdom, or eloquence.

Although

Although this was, in ſome degree, a wiſe precaution, yet it tended greatly to unnerve the ardour of enterpriſe, and fetter the efforts of patriotiſm. It, however, obtained ſuch univerſal credit and authority, as to be adopted, not only at Athens, but alſo at Argos, Megara, Miletus, and Syracuſe, though under different names and reſtrictions.

The eſtabliſhment of the Oſtraciſm, having turned the tide of influence and popularity, from Iſagoras to Cliſthenes, the former ſought refuge with Cleomenes, king of Sparta, who, eſpouſing his cauſe, proceeded, with a numerous army, againſt Cliſthenes, whom he expelled, together with ſeven hundred more of the principal families in Athens. But Iſagoras, attempting to diſſolve the ſenate, and commit the government of the city to three hundred of his own faction, he and Cleomenes were beſieged in the caſtle, which they had before ſeized

ſeized in the greateſt triumph. Cleomenes was, however, permitted to leave the city, with his Spartans, while the Athenians, who had joined with them in this revolt, were all impriſoned, and afterwards executed.

Cliſthenes, and the ſeven hundred families, being recalled, Athens was, once more, reſtored to the democracy, which had been formerly eſtabliſhed by Solon.

DARIUS.

DARIUS.

SECT. II.

War commenced between Greece and Perſia.

THE Athenians, dreading the reſentment of the Spartans, whom they had incenſed, ſought an alliance with the Perſians, who offered to accept the propoſal, on condition that Athens would yield to them earth and water; the uſual tokens of homage and ſubjection, by which was ſuppoſed to be re-

ſigned all the property and ſovereignty contained in theſe elements. The ambaſſadors, finding they could not, otherwiſe, obtain an alliance, accepted the terms. They were, however, greatly cenſured for this ſervile ſubmiſſion, which may be conſidered as the firſt and principal cauſe of the Perſian deſcent into Greece.

The Perſians, eſpouſing the cauſe of Hippias, inſiſted on his being reſtored to the government poſſeſſed by his father, Piſiſtratus. The Athenians refuſing, gave Darius, king of Perſia, the firſt pretence for attempting the entire ſubjection of not only Athens, but all the other ſtates of Greece. The Perſian king, being engaged in a war againſt the Scythians, embraced it as a favourable pretext of tranſporting his numerous army into the Grecian territories. This monarch left the Ionians and their neighbours in poſſeſſion of the bridge which he had cauſed to be formed over the Iſter, for the tranſportation of his army.

Miltiades,

Miltiades, an Athenian, and a deſcendant of Codrus, who then governed the Thracian Cherſoneſe, perſuaded the Ionians to embrace this opportunity, as the moſt favourable for relieving them from the Perſian yoke. They were, however, diſſuaded from the attempt, by Hiſtiœus, the tyrant of Miletus, a principal city of Ionia. He ſaid their power would be too precarious, to exiſt without the aid and protection of the Perſian monarch, their maſter. Darius was, therefore, ſafely conducted into Aſia, after having been obliged to retire from Scythia. He, however, left 80,000 men in Europe, under the command of Megabyzus, with orders to reduce Thrace, and other maritime places, which, when ſubjected to his power, he flattered himſelf, would be the means of conquering Macedonia. Theſe orders being ſoon executed, Megabyzus ſent ſeven principal officers of the army, to demand earth and water of Amyntas, king of Macedonia, who, being diffident of his ſtrength, not only complied, but prepared a ſplendid enter-

tainment for his Perſian gueſts. As an earneſt of their being welcome, the officers deſired the wives and daughters of the Macedonians might adorn and heighten the feſtivity. The women had no ſooner entered the room, than theſe inſolent Perſians behaved in a very rude and indecent manner. This exciting the indignation of Alexander, ſon of Auguſtus, he deſired his father to retire, and leave him to protect the women from ſuch ill-mannered gueſts, or to chaſtiſe them for their breach of good behaviour and decency. He, accordingly, eſcorted the women out of the room, under the pretence of adorning them more ſuitably to the dignity of their viſitors. In their ſtead, he introduced the ſame number of young men in female apparel, with daggers concealed underneath their garments, with which they ſtabbed every Perſian, for repeating their former rude behaviour.

This embaſſy, being thus prevented from returning, Bubares was ſent, with a part of the army, to

to enquire the cauſe. But this officer, being likewiſe detained, by a marriage with a ſiſter of Alexander, the circumſtance remained undiſcovered, and all further enquiry ſubſided.

Hiſtiœus, conceiving Darius to be jealous of his power, inſtigated the Athenians and Ionians to attack the Perſian territories, which they did, by taking Byzantium, and other towns of the Helleſpont.

Such was the policy of Hiſtiœus, that notwithſtanding theſe hoſtilities, which he had ſecretly raiſed againſt Darius, he ſtill had the addreſs to retain a commiſſion under this Perſian monarch, who entruſted him with an army to quell that inſurrection which he himſelf had excited. Arriving at Sardis, and being detected by Artaphanes, he remained in no fixed place, but kept in continual motion, in hopes of acquiring ſtrength ſufficient to enable him to avow openly his hoſtile deſigns

againſt the Perſian monarchy. He was at laſt, however, taken, and carried priſoner to Artaphemes, who immediately nailed him to a croſs, and ſent his head to Darius. This monarch, not being pleaſed with the preſent, gave it honourable interment, and lamented his fate, as being too hard for one whom he conſidered as having ſerved both him and his empire.

Thus ended the Ionian rebellion, which had continued ſix years, A. M. 3508, and in the ſeventy-firſt Olympiad.

MILTIADES.

MILTIADES.

SECT. III.

The Battle of Marathon concluded, with a ſhort View of the State of Literature in Greece at that Period.

DARIUS, having equipped another army againſt Greece, gave the chief command to Datis, a Mede. This army, according to the moſt moderate accounts, conſiſted of one hundred thouſand foot, and ten thouſand horſe. They embarked in ſix

hundred gallies, beſides tranſports of horſe. Having croſſed the Ægean Sea, they poſſeſſed themſelves of Samos, Naxus, Delos, and the reſt of the Cyclades, to ſecure their paſſage. They next ſailed to Eubœa, which, after having beſieged ſix days, was, on the ſeventh, betrayed into their hands, plundered, and deſtroyed. From thence, theſe forces were led, by Hippias, into Attica, where they encamped on the plains of Marathon, at a diſtance of ten miles from Athens. The Athenians, being appriſed of their march, raiſed a force, which they committed to the command of ten choſen citizens, among whom was the famous Miltiades.

The Athenians took the field with only nine thouſand of their own citizens, and one thouſand Platæans. Each captain aſſigned the command of his day to Miltiades; by which means he had the continual authority. He, however, choſe to riſk the battle on the day allotted for his command.

Being

Being ſenſible that his force was not ſufficient, and, to prevent being ſurrounded by ſuperior numbers, he drew up his army before the foot of a mountain. Though he was weak in the centre, his wings were ſtrong, by being fenced in with large trees, which he cauſed to be cut down, to prevent the Perſian cavalry from breaking in, and flanking them.

Datis, notwithſtanding this diſpoſition, relied ſo much on his numbers, that he reſolved to engage before the Athenians could receive their expected reinforcement from Sparta. The ſignal was no ſooner given, than the Athenians, inſtead of waiting to receive the attack from the Perſians, ruſhed upon them with ſuch fury and precipitation, that they thought they were intemperate madmen, inſtead of irreſiſtible enemies. But, conſidering all depended on the fate of the day, they endeavoured to oppoſe the enemy with all the force and fortitude they could poſſibly collect. Deſpair increaſing

their courage, the victory was a long time in ſuſpenſe. The Perſians directed their ſtrongeſt efforts againſt the main body of the Grecians, who bore the charge with uncommon firmneſs and intrepidity, until they were forced to give way to ſuperior numbers.

Miltiades did not, however, loſe his collection of mind, his hopes of ſucceſs, or his perſonal bravery. At this time both the wings of the Athenians prevailed, by which the main body was inſtantly relieved, and immediately turned the fortune of the day, by conferring on the Athenians the glory of a victory, which carries more truth than probability.

The Perſians abandoned their camp, and fled to the ſea. Miltiades purſued them to their ſhips, ſome of which he burnt, and captured others. [We muſt here refer the reader to our Ancient Hiſtory, for a remarkable inſtance of bravery, performed by

by one Cynægirus, which is related in the account there given of Miltiades.]

Herodotus mentions the number of ſlain, among the Perſians, to have been ſix thouſand four hundred, while thoſe of the Grecians amounted to but one hundred and ninety-two; among the latter of whom were very few officers of diſtinction, except Callimachus, who claims our particular notice, not only for his behaviour in the battle, but alſo for his efforts to have it begun. For, although he was not one of the Ten Generals who had the alternate command of the army, yet, by virtue of his office of Polemarch, he had the right of voting when they were equally divided in opinion, which happened in the council of war held before the fight, when he gave the caſting voice for engaging, which determined the Greeks to meet the enemy in the field. Hippias, who was the chief incendiary in the war, is thought to have fallen among the

ſlain. But Suidas aſſerts that he eſcaped, and died miſerably at Lemnos.

The news of the victory Miltiades had gained, was carried to Athens by one Eucles, who ran, with his wounds bleeding from the fight, and, throwing himſelf on the threſhold of the firſt houſe he reached, cried out, 'Rejoice, we are triumphant,' and immediately expired.

Two thouſand of the Spartans, whoſe laws would not permit them to ſtir until the full moon, arrived in time only to congratulate the Athenians on their ſucceſs. Among thoſe who moſt diſtinguiſhed themſelves, next to Miltiades, in this battle, were Ariſtides and Themiſtocles, who commanded in the centre, where the troops were thinneſt, and the enemy moſt reſiſtleſs. Therefore, ſupporting this fierce attack, was an earneſt of what their ability and courage afterwards produced. But the chief glory of the day was aſcribed to Miltiades, who

was

was honoured with seeing himself distinguished in a painting of the battle, as the leader of the other commanders.

This war did not prevent the progressive improvement of literature. Philosophy received considerable aid from the successors of Thales and Pythagoras. Poetry still retained her votaries in Theognis, who was both moral and preceptive, and in Phocylides, who is said to have stolen his thoughts from the writings of the Sybils.

At this period died Anacreon, of Teos, in Ionia. This author divided his time, between wine, love, and poetry. So professed an enemy was he to the cares of life and riches, that he returned two talents, which had been given him by Polycrates, of Samos; complaining that, however considerable the sum was, it was not an equal price for the trouble of keeping it. His life, and his writings, were distinguished for the same peculiar

eaſe and gaiety. His poems, therefore, are the beſt portraits of his feſtive manners. In them may be found a flowing eaſe, and ſimplicity of expreſſion; an agreeable vivacity of thought, and a moſt ſprightly turn of wit, embelliſhed with the charms of delicate fancy. We may imagine his muſe, like ſome of his miſtreſſes, airy, free, and negligent; but adorned with taſte, without the leaſt appearance of art or deſign.

He lived to the age of eighty-five; and, as if it were decreed that his death ſhould not diſagree with his life, he is ſaid to have been choaked with a grape-ſtone that was in his wine.

CHAPTER

CHAPTER II.

XERXES RENEWING THE WAR AGAINST GREECE—BATTLE OF THERMOPYLÆ—BATTLE OF SALAMIS, WITH THE FLIGHT OF XERXES.

XERXES.

SECT. I.

Xerxes renewing the War againſt Greece.

MILTIADES, having failed in his new commiſſion, of attacking the iſlands which had taken part with the Perſians, was diſgraced, and fined fifty talents. He died ſoon after, of a mortifica-

cation, from a wound he received by a fall, in a ſtate of confinement in which he was kept until he could raiſe the money, which was afterwards undertaken to be paid by his ſon Cymon. [A more particular account of this illuſtrious character will be found, by referring to our Syſtem of Ancient Hiſtory.]

Darius, dying in the moment he was preparing to redeem his honour, was obliged to leave the proſecution of his warlike deſigns againſt the Greeks to his ſon, Xerxes, who firſt thought proper to uſe the forces, raiſed by his father, in reducing Egypt, which, in a ſhort time, he eaſily effected. Having committed its government to his brother, Achœmenes, he made preparations for attacking Greece. Being confident of ſucceſs, he was moſt judiciouſly reproved by his uncle, Artabanus, who reminded him, that his father had found the Grecians too formidable an enemy to be deſpiſed, or wantonly inſulted. Xerxes, however, was ſo poſ-

ſeſſed

ſeſſed with the ideas of victory, and ſo determined to hazard his whole power on the war, that he drained all his dominions, and every other dependent country, to raiſe an army, which he collected in four years, and gave to the chief command of Mardonius.

While this army wintered at Sardis, Xerxes ſent into Greece, to demand earth and water. Viewing his vaſt forces, by ſea and land, from an eminence in the plains of Abydos, he exulted, in conſidering himſelf the lord and maſter of ſo many united nations. But this vanity was ſoon changed into a lamentable thought, when he reflected, with tears, that not one of ſo many thouſands would be alive an hundred years after. This, engaging him in a ſerious diſcourſe with Artabanus, on the viciſſitudes to which ſuch an army was expoſed from the enemy and elements, he, at laſt, concluded, with his accuſtomed confidence, that great actions were, neceſſarily, attended with proportionable danger;

and

and that it was impoſſible to provide againſt accidents.

Conſidering his uncle's wiſdom too deliberate for a camp, he ſent him back, as his Viceroy, to Suſa.

Another inſtance of his preſumption was, his not ſuffering ſome corn veſſels to be ſeized, that were conſigned to his enemies in Peloponneſus, by ſaying, 'what harm can they do us, by carrying 'corn thither, which muſt be ours?' His whipping the ſea, and caſting a pair of fetters into it, becauſe a tempeſt had deſtroyed the bridge he had laid acroſs the Helleſpont, was another inſtance of an impiety of confidence. Having made another bridge, of double gallies, which reſiſted the winds, he tranſported his army, in ſeven days and nights, into Greece. He then ordered his fleet weſtward, and marched himſelf, with the land forces, through the Cherſoneſe, where he encamped in a vaſt plain,

near

near Doriſcus, on the river Hebrus. His army, being numbered there, amounted, according to Herodotus, to 1,700,000 foot, and 80,000 horſe, including 300,000 which joined them on the march. To theſe may be added above 500,000 in the fleet, conſiſting of 1200 long gallies, with 3000 tranſports and veſſels of burthen. So that his whole Aſiatic and European force is eſtimated at 2,500,000, beſides an equal number of women, eunuchs, ſlaves, and other attendants.

Plutarch and Iſocrates join in this account; for they relate, that above five millions of people followed Xerxes into Greece. It may therefore, without any hyperbole, be affirmed, that they drank up ſeveral little rivers in their march.

LEONIDAS.

LEONIDAS.

SECT. II.

Battle of Thermopylæ.

WHILE Xerxes had been collecting, and leading this force into Europe, Greece prepared all they could to avert the impending ſtorm, which ſeemed collected for their inevitable deſtruction. Moſt of the ſtates forgetting their diſſenſions, united in the common cauſe of defence, and publiſhed their reſolutions

ſolutions of putting to death every tenth man that ſhould attempt to ſide with the enemy. The burthen of the war lay chiefly on the Athenians and Spartans, who reſolved to oppoſe the progreſs of the Perſians, already advanced through Thrace and Macedonia. They, accordingly, ſent Leonidas, with ſix hundred men, to poſſeſs the ſtraights of Thermopylæ, a narrow paſs, of twenty-five feet wide, between the mountains which divided Theſſaly from the reſt of Greece. This ſpot was chiefly choſen, in conſequence of its being ſituated near the ſea, where the Grecians could co-operate with their fleet. Although this ſmall body was commanded by different captains, yet Leonidas had the lead of the whole.

In the mean time Xerxes drew down his numerous forces towards the ſtraits of Thermopylæ. He had no ſooner arrived there, than he was informed, by this handful of Greeks, that not a man would ſurvive his country's liberty. And

Diences,

Diences, a Spartan, being told that the Perſian darts would darken the ſun, 'ſo much the better,' replied he, 'for then we ſhall fight in the ſhade.'

The attack having been begun by Xerxes, a prodigious ſlaughter was made of the Perſians. The immortal regiment felt the moſt unequivocal ſymptoms of their mortality, by falling in heaps of ſlain. The next day the Perſian monarch ſent a detachment of his choiceſt troops, with promiſe of reward if they forced the paſs. But theſe were repulſed, with the ſame conſiderable loſs, by the Grecians, being collected ſo cloſely, as to fill the way with the dead bodies of the Perſians. Leonidas, keeping his ground thus, for two days, ſo enraged Xerxes, that he was ſeen to leap three times from his throne, where he ſat to view this memorable conteſt, which had never ended, but with either the retreat, or the total deſtruction, of the Perſian army, had not a ſecret way been diſcovered by a Greek, who deſerted to the army of

of Xerxes. Leonidas, being informed that twenty thouſand Perſians had, by ſome means, gained the hills, adviſed his companions to retire, and reſerve themſelves for better times, and the future ſafety of Greece; but, for his part, owing more to his country than himſelf, it was his buſineſs and reſolution to fall in its defence. Thus, having diſmiſſed all but three hundred Spartans, with ſome Theſpians and Thebans, he addreſſed them in the following manner: 'Come, fellow ſoldiers,' ſaid he, 'let us *dine* chearfully, as if we were to *ſup* together in the other world.' Being thus animated, they ſold their lives as dear as they could. Thus emulated, they attacked the whole camp in the night, with ſuch reſiſtleſs bravery, that the Perſians, in their confuſion, killed each other for their enemies. In this manner they continued, ſlaughtering thouſands of the Perſians, until day-light diſcovered the ſmallneſs of their number. They were immediately attacked, flank and rear; but, even then, they fell, more tired with conquering than being

being conquered, among heaps of the ſlaughtered enemy; and thus left behind them an example of intrepidity, unequalled in the annals of hiſtory.

The body of Leonidas was found, and nailed to a croſs; but his memory was ſufficiently eternized, by the poets and hiſtorians of thoſe and ſucceeding ages. Herodotus ſays, that this defeat of the Spartans was more glorious than any victory the Grecians obtained afterwards.

ARTEMESIA.

ARTEMESIA.

SECT. III.

Battle of Salamis, with the Flight of Xerxes.

THE Athenians, being adviſed by the oracle, to defend themſelves with wooden walls, quitted their city, and went on board their fleet, which conſiſted of two hundred ſail, beſides an increaſe of one hundred more, given by the other ſtates.

Xerxes,

Xerxes, having obtained the pass of Thermopylæ, entered Attica, and burnt Athens, with the temple of Minerva, the tutelary goddess of that city.

A council being held, the Greeks determined to prepare jointly to receive the Persians in the isthmus, by land, and in the straits of Salamis, by sea. The Greeks had increased their fleet to three hundred and eighty sail, exclusive of tenders, and other vessels. The Persians, having repaired the damage their's had sustained by shipwreck, Xerxes gave the signal to Ariamenes, the Persian admiral; and Themistocles, having animated the Grecians, looked from Salamis to meet him. The Phœnicians, in whom the enemy most confided, were opposed to the Athenians; and their whole fleet was drawn up in distinct divisions, according to their several nations.

When they began to enter the straits, the Grecians embraced the favourable opportunity they had then,

then, of exerting their ſkill and diſcipline. The Perſian admiral, who led the van, was ſunk at the firſt charge, which cauſed the whole fleet to tack, and make for the open ſea, in the greateſt confuſion. The Grecians, purſuing their advantage, followed them, took ſome veſſels, and diſabled others, by bruſhing off their oars, and ſtriking them through with the beaks of their own veſſels. Thoſe who kept the ſea, were purſued by the Athenians. By theſe means, the Grecians obtained a great and glorious victory, after ſinking above two hundred of the Perſian gallies, taking many others, and diſperſing the whole fleet, with the loſs of only forty of their own ſhips.

On the ſide of the Perſians, Artemeſia, queen of Halicarnaſſus, particularly diſtinguiſhed herſelf. She had firſt furniſhed five ſtout ſhips, and, when the action begun, led them, with ſo much more fortitude, into the heat of the battle, than the reſt

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of the confederates, that Xerxes ſaid, the women fought like men, and the men like women.

Xerxes, aſtoniſhed at this overthrow, was embarraſſed what meaſures to purſue. Mardonius adviſed him to return inſtantly to his kingdom, to prevent Fame reporting the defeat worſe than it was in reality. He adviſed him, likewiſe, to leave him three hundred thouſand choice men, with whom he would engage to conquer all Greece, or take the blame of failure on himſelf. Xerxes adopted his advice, and, on the following night, ſailed to the Helleſpont, in the greateſt confuſion, whither the Grecians purſued him. Hearing, by a falſe meſſenger, diſpatched on purpoſe by Themiſtocles, that the Greeks meant to intercept his paſſage, Xerxes immediately left his army to the care of his captains, and haſtened, with a ſmall retinue, to ſea, which he reached forty-five days after the fight, at Salamis. Finding the bridge ſhattered by the winter

er ſtorms, he eſcaped in a private boat. Such was the reverſe of fortune, which chaſtiſed the arrogance and preſumption of this haughty monarch. He, whoſe army was a burthen to the earth, was obliged to ſeek his ſafety without the attendance of even his domeſtics; he, who covered the ocean with his fleet, and pretended to chaſtiſe and ſhackle the winds and waves, was toſſed about in a poor fiſhing boat, until he arrived at laſt in Aſia; and, to complete his puniſhment, his army, which was to have followed him, was overtaken with famine, and devoured by beaſts and birds of prey, except a few, who ſurvived the mortality, and joined their diſcomfited monarch at Sardis!

THEMISTOCLES.

CHAPTER III.

ATHENS REPAIRED AND IMPROVED—DISSENSIONS ARISE BETWEEN THE SPARTANS AND LACEDÆMONIANS—BEGINNING OF THE PELOPONNESIAN WAR.

THEMISTOCLES.

SECT. I.

Athens repaired and improved.

THE Grecians, having been thus delivered from the Perſians, began, by degrees, to quarrel among themſelves. In theſe diſſenſions, Athens and Lacedæmon

dæmon contended with each other for the ſuperiority. But, in order to render themſelves as ſecure as poſſible from the hoſtile and deſtructive attacks they had already experienced, the firſt care of the Athenians was to rebuild their walls, which the Perſians had demoliſhed. This was accompliſhed by Themiſtocles, notwithſtanding it was moſt vehemently oppoſed by the Spartans. They, likewiſe, at the ſuggeſtion of Themiſtocles, formed a harbour at Piræus.

After this, Pauſanias was ſent, by the Greeks, with a fleet into Cyprus and the Helleſpont, to diſlodge the barbarians from the garriſons. In this excurſion, Pauſanias took Byzantium, but, being afterwards found to have betrayed them to the Perſians, he was ordered home, where he was tried and executed. In the mean time, the Athenians gained thoſe nations of Greece to their party and intereſt, who were diſaffected, through the pride of Pauſanias, to the Lacedæmonians.

Pauſanias

Pauſanias being dead, Themiſtocles was charged, by the Spartans, with the treaſonable deſign of betraying Greece. This charge obliged him to ſeek refuge among thoſe Perſians, who were indebted to him for the chief of their defeats. He fled from Greece in the year 471, before Chriſt, and during the life-time of Xerxes. Being admitted to the king, he told him he was Themiſtocles, the Athenian, who was baniſhed his country, and now fled to him for protection. He acknowledged that he had, indeed, brought many calamities on the Perſians, but he had likewiſe done them many ſervices, by the good advice he had, ſeveral times, given them; and that he was now at liberty to ſerve them more effectually. 'My life,' ſaid he, 'is in your power, you may diſpoſe of it as you 'think proper; by ſaving it, you will oblige one 'who aſks it of you; by taking it away, you will 'deſtroy the greateſt enemy of Greece.' The king took him ſo much into his favour, that he gave him three cities for his maintenance; ſo that, having

having lived for a time in great ſplendour, he died, according to ſome, a natural death, at Magneſia. But what is recorded moſt to his glory, is, that having engaged the Perſians not to undertake the war againſt Greece without him, he poiſoned himſelf, and thus acquitted himſelf with the greateſt honour to Xerxes, as well as patriotiſm to his country. Whatever his intentions were, all his actions were free from guilt. Reſiding, therefore, in an enemy's country, was leſs by choice than neceſſity; for he was firſt abandoned, and then perſecuted, by the inſolence and jealouſy of an ungrateful people, who could not, at the ſame time, but acknowledge him as the greateſt man of Greece, and one born for its preſervation.

CIMON.

SECT. II.

Diſſenſions between the Athenians and the Lacedæmonians.

THE year following, Cimon, the ſon of Miltiades, ſailing for Cyprus, with a fleet of two hundred and fifty ſhips, againſt three hundred and fifty of the Barbarians, obtained a complete victory over them. Having, the ſame day, clothed his ſoldiers in

Perſian garments, he ſurpriſed, and put to the ſword, the whole land army of the Perſians, at the river Eyrymedon.

At this time, a violent earthquake greatly ſhattered and injured Lacedæmon. The Helotes and Meſſenians, embracing this opportunity to take up arms againſt the diſtreſſed city, the Spartans ſent inſtantly to Athens for aſſiſtance. But Archidamus having reduced the enemy, while the Athenians were upon their march, theſe auxiliaries were ungrateſully diſmiſſed. This circumſtance ſo alienated their attachment from the Spartans, as to ſow thoſe ſeeds of diſſenſion which produced the Peloponneſian wars.

It may not be improper here juſt to mention, that Xerxes was ſlain, about this period, by Artabanus; and Darius, his ſon, being accuſed of committing that horrid crime, by the murderer himſelf, was ſlain, likewiſe, by his brother, Artaxerxes,

who was ſurnamed Longimanus, and begun his reign the ſame year his father died.

During this time, the Athenians and Spartans commenced hoſtilities againſt each other, which ended in thoſe deſolating wars that afterwards enſued. The haughtineſs of the Athenians diſguſting their allies, cauſed them all to join the Lacedæmonians. A truce was, however, agreed upon, by the interpoſition of Cimon, and the ſtorms of war, by this means, were directed to the Perſians.

Cimon, ſailing with a fleet into Cyprus, defeated the Barbarians, both by ſea and land, and obliged Artaxerxes to agree to a treaty of peace, as diſhonourable and diſadvantageous to him, as it was glorious and proſperous to Greece. The terms were, that the Perſians ſhould withdraw, at the diſtance of a day's journey from the ſea; that they ſhould not ſend a man of man of war between the

Cyanean and Chelidonian iſlands; and that they ſhould leave the Greek cities in Aſia in poſſeſſion of their freedom. But Cimon, inſtead of being rewarded, for theſe and other eminent ſervices, was afterwards accuſed of a ſecret correſpondence with the king of Macedon. Pericles, his accuſer, pleaded ſo weakly againſt him, that he was eaſily and honourably acquitted.

He was afterwards accuſed of ſecretly favouring the Spartans, becauſe he admired their conſtitution, and was known to have been indebted to them for their ſupport againſt the oppoſition he received from Themiſtocles, when he began his public career. The conſequence of this was, that he was obliged to ſubmit to a ten years' baniſhment. Like his predeceſſors, he had done more eſſential ſervice than was conſiſtent with his ſafety; for this people feared none ſo much as the authors of their deliverance.

Baniſhment by the Oſtraciſm was at this time ſo cuſtomary, that it was the only token of diſtinguiſhed merit.

The Athenians, ſuſpecting an attack from the Spartans, thought it their intereſt to recall Cimon, after he had been baniſhed five years. Being returned to Athens, he ſo effectually exerted his influence with Sparta, as to reconcile the ſtate again to the Athenians, during a peace, which was then concluded between them for five years. Tranquility being thus reſtored in Peloponneſus, Cimon was ſent, with two hundred gallies, againſt Cyprus, where he had no ſooner arrived, than he detached ſixty of them for the ſervice in Egypt. Cimon, in the mean time, over-run great part of Cyprus, and beſieged Citium. But lying before the town, and perceiving he ſhould die, (whether of a wound or ſickneſs is not determined) he ordered his attendants to conceal his death, which was kept in ſuch ſecrecy, that the Grecian army was conducted, by his

his name only, thirty days, and upwards, after his deceaſe.

His army proving victorious, and having taken one hundred Phœnician, Cyprian, and Cilician veſſels, they returned home. But with Cimon fell, in a great meaſure, that gallant ſpirit, which had before animated the Grecians to ſuch amazing feats of bravery, as rendered them equally the terror and admiration of ſurrounding nations.

PERICLES.

SECT. III.

Beginning of the Peloponneſian War.

THE animoſities which had before ſhown themſelves, in ſlight ſkirmiſhes between Athens and Sparta, were again renewed. But they were ſoon terminated, by a truce for thirty years, entered into by the contending parties. The Samians, in the mean time, revolting from the Athenians to the Lacedæ-

Lacedæmonians, were conquered by Pericles. At this time, the Corinthians, likewiſe, making war againſt the Corcyræans and their allies, the Athenians were defeated, in a fight at ſea. So that the Lacedæmonians and their allies declared the Athenians had broken the truce, fourteen years after it was made. Thus the war, called the Peloponneſian war, begun again, four hundred and thirty-one years before Chriſt, at the long and ſevere expence of much blood and treaſure of all the belligerent powers.

Pericles having exhauſted the treaſure, by an expence of ſeven thouſand talents, and chuſing, therefore, to throw the government into confuſion, in order to divert the ſtate from enquiring into his accounts, he was the chief cauſe, and principal promoter of this moſt deſtructive and impolitic war.

In this war, were many changes of fortune, and a ſtrange variety of accidents. About two years and ſix months after it commenced, Pericles died of the plague, which, at that time, raged moſt dreadfully at Athens. In the fourth year of the war, the Leſbians, eſpecially the Mitylenæans, declared againſt the Athenians. But theſe were reduced the following year, by Paches, and very narrowly eſcaped deſtruction.

The war continued ten years, when Cleo, the Athenian general, and Braſidias, the Lacedæmonian, falling both in battle at Torona, a truce was concluded for fifty years, which was broken eight years after.

Sixteen years after the beginning of this war, the Athenians made a deſcent upon Sicily, to aſſiſt the Ægeſtani and Leontini againſt the Syracuſans. Alcibiades, Nicias, and Labachus, were the generals

rals employed on this occaſion. Alcibiades, in his abſence, being impeached of ſacrilege, and ſent for home, fled to Sparta, and adviſed the citizens to ſend aſſiſtance to the Syracuſans. Gylippus was ſent, and the Athenians, who had ſucceeded before, even beyond their moſt ſanguine wiſhes, were now beat, both by ſea and land, beſides being all taken priſoners. This adverſe fortune happened to them in the nineteenth year of the war, and four hundred and thirteen years before Chriſt.

Then the Athenians began to decline in glory, power, and conſequence, until the activity and enterpriſe of Alcibiades greatly reſtored the declining ſtate. But the Athenians, being defeated at laſt, at Ægoſpotamos, the city was obliged to ſurrender; and thus ended this war, after a continuance of twenty-eight years. In this war, a ſtrange variety of fortune, bravery, and reſolution, appeared on both ſides, which might have been employed to the greateſt advantage againſt a

foreign enemy. Victory ſeemed irreſolute in the whole courſe of the war; for the Athenians, being always maſters at ſea, there repaid themſelves what they loſt by land.

During this war it muſt be obſerved, that thoſe who drew the ſword in defence of their country, employed, likewiſe, the pen, to improve its taſte, and embelliſh its character. At this period, Sophocles and Euripides flouriſhed in tragedy, Ariſtophanes in comedy, Socrates in philoſophy, and Herodotus and Thucydides in hiſtory.

CHAPTER

CHAPTER IV.

THE THIRTY TYRANTS OF ATHENS—ALCIBIADES MURDERED AT THE SUGGESTION OF THE THIRTY TYRANTS—THE DEMOCRACY RESTORED.

LYSANDER.

SECT. I.

The Thirty Tyrants of Athens.

ATHENS being taken by Lyſander, he cauſed the government to be veſted in thirty commiſſioners, about the ſame time that he introduced the oligarchy at Samos, and other places which he took in,

as tributary to Athens. In moſt of them, he eſtabliſhed a decemvirate, whoſe proceedings were modelled according to his directions, and who were, likewiſe, compoſed of his own creatures; and, by treating thus, not only his enemies, but alſo the allies of Sparta, he engroſſed to himſelf almoſt the whole empire of Greece.

Having ſettled his conqueſts, he returned in triumph to Sparta, with the Athenian and other gallies, and fifteen hundred talents in money, beſides a conſiderable quantity of valuable booty, including crowns of gold, and other preſents, made him by the ſeveral cities. The Spartans, after much debate, decreed, that this money ſhould only be employed, on pain of death, for public occaſions. The introducing this, and other treaſure, into the city, was, however, the cauſe of changing the conſtitution, by corrupting the minds of the people, and debaſing that virtue which had ſo greatly diſtinguiſhed Sparta from every other city of Greece. With

With reſpect to Lyſander, he was ſo liberal to his retinue, and ſo generous to the poets, that they complimented him perpetually with ſongs of triumph in his praiſe. The Grecians indeed, were in general ſo much dazzled with his ſplendour and munificence, that they erected altars to his honour, and ſacrificed to him as a God.

In the mean time, the Thirty of Athens, inſtead of compiling and publiſhing a more perfect body of laws, which was the pretence of their being choſen, aſſumed to themſelves the diſpoſal of life and death. The ſenate and magiſtrates were only uſed to confirm their authority, and execute their arbitrary commands. To protect them in their tyranny, they obtained a guard from Sparta, to attend them until they could clear the city of all diſaffected perſons.

Thus ſupported, they filled the city with the blood of all thoſe, whoſe riches, intereſt, or good

qualities, were moſt likely to ſhake their authority. The moſt violent among whom was Critias, who reſolved to revenge himſelf on the people, by whom he had been formerly baniſhed.

The firſt who proteſted againſt theſe proceedings, was Theramenes, one of the Thirty. To prevent his raiſing the multitude againſt them, they ſhared their oppreſſive power with three thouſand of the citizens; by whoſe aſſiſtance the reſt were ſoon diſarmed and ſilenced. This acceſſion to their party, emboldened them to ſingle out every one his man, put him to death, and ſieze his eſtate for the maintenance of the garriſon. Theramenes, being ſtruck with horror at their propoſal, ſo excited their fear and jealouſy, that they determined to remove him from the ſcene of life, as ſoon as they could poſſibly find a plauſible pretext for it. Critias, therefore, accuſed him before the ſenate, with endeavouring to ſubvert the government; and with a view further to juſtify the tyrannical proceedings

ceedings of this Thirty of Athens, as they were called, Critias took an opportunity of saying, at the same time, 'That it was necessary to abridge 'the people of that liberty, with which they had 'been so long pampered; that all changes in go-'vernment were unavoidably attended with blood-'shed; and therefore, it was not their crime that 'they had so many enemies; but that it was un-'pardonable in one of their own order to desert 'them, and betray that power, which, by accept-'ing a share of it, he had virtually promised to 'maintain.'

Theramenes, by his excellent defence, having almost won the countenance of the people, Critias immediately struck his name out of the list of the three thousand citizens, in order to subject him more immediately to their censure. To this Theramenes very justly observed, that as the name of any other citizen might be as easily erased, they ought

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ceedings of this Thirty of Athens, as they were called, Critias took an opportunity of ſaying, at the ſame time, 'That it was neceſſary to abridge 'the people of that liberty, with which they had 'been ſo long pampered; that all changes in go-'vernment were unavoidably attended with blood-'ſhed; and therefore, it was not their crime that 'they had ſo many enemies; but that it was un-'pardonable in one of their own order to deſert 'them, and betray that power, which, by accept-'ing a ſhare of it, he had virtually promiſed to 'maintain.'

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ought to make his cauſe their own; but, being awed by a guard, which Critias had previouſly taken taken care to have placed before the bar of the court, they were afraid to oppoſe what they ſaw was the intention of the Tyrants. They, therefore, paſſed ſentence of death upon Theramenes, who ſuffered by taking the juice of Hemlock.

ALCIBIADES.

ALCIBIADES.

SECT. II.

Alcibiades murdered by the Suggeſtion of the Thirty Tyrants.

THE Tyrants, having removed Teramenes, began to renew their oppreſſive cruelties with more ſecurity, deſtroying every perſon whoſe character or authority they thought obnoxious to their outrageous deſigns. At this moment, the wretched Athenians

Athenians began to repent of their repeated perſecutions of Alcibiades, who had effected for them the moſt eſſential ſervices, and which they had ungratefully rewarded with diſgrace and baniſhment. Critias, finding Athens ſtill depended on the ſervices of Alcibiades to relieve them from their perſecutions, informed Lyſander, that either the government or Alcibiades muſt fall, which was the cauſe of orders being immediately iſſued for his being diſpatched. Living at this time in a ſmall village in Phrygia, Pharnabazus was prevailed upon to deliver him up, on condition that the league, then in negociation, was ſigned between the Spartans and Perſians. The houſe where Alcibiades dwelt, with his miſtreſs, Timandra, was ſurrounded and ſet on fire. To quench, or rather ſmother the flames, Alcibiades threw on them great quantities of clothes and furniture; and, with his robe on his left arm, and his ſword in his right hand, he made his way through the conflagration. The aſſaſſins, perceiving this effort

to

to ſave his life, were ſo intimidated, that they retreated, and ſlew him at a diſtance with their darts and arrows. Many cauſes were aſſigned for his death; but, whatever the real cauſe might have been, all accounts agree in the manner in which he was deprived of exiſtence, which, indeed, was conſiſtent with that extravagance of viciſſitude with which he had been long treated by adverſe fortune. In truth, Fortune, in the events of his life, ſeemed but to have correſponded with the variety of his nature. In his character were found the extremes of vice and virtue. But, in fact, his virtues ſeemed more the effects of artifice, and ſplendid oſtentation, than the dictates of honour, juſtice, or patriotiſm. And, therefore, Valerius Maximus judiciouſly obſerved that, by his good qualities, he deceived his fellow-citizens, whom he ruined by his views. All his enterpriſes were undertaken, more to increaſe his own honour, than to obtain any eſſential advantage for his fellow-citizens. Covetous of

preſents,

preſents, he devoted them more to ſupport his popularity and luxury, than to apply them to any beneficial purpoſe whatever. Although he was much inclined to pleaſure, ambition was his ruling paſſion. He was any thing and every thing, juſt as it ſuited his preſent purpoſe. He ſided with every party, according to the dictates of his intereſt or motives for revenge. But, having effected many ſervices to the Athenians, he was either careſſed and adored, or deteſted and perſecuted. It happened one day, that Alcibiades made an excellent oration, on which Timon, the man-hater, ſaid to him, 'Go on boldly, my ſon; mayſt thou 'increaſe in credit with the people, for thou wilt 'one day bring them calamities enough.' He was ſcarcely forty years old when he died; but he had, however, in this time, found the means of making himſelf, by turns, the hope and terror, not only of his own country, but of ſeveral parts of Greece and Aſia.

The

The Athenians, finding the treatment of the Thirty intolerable, fled in great numbers out of the city; and thus was Greece overſpread with theſe perſecuted citizens, until Sparta, inhumanly, forbid any cities to receive them. This proclamation cauſed them to ſeek refuge in Thebes, Argos, and ſuch other places, as they found afforded them the beſt ſecurity.

THRASYBULUS.

THRASYBULUS.

SECT. III.

The Democracy reſtored in Athens.

IMPATIENT of the torrent of cruelty and oppreſſion which overwhelmed the Athenians, Thraſybulus was the firſt who dared to oppoſe the wanton tyranny of the Thirty Deſpots. This general had acquired conſiderable influence with the

the people, from the ſervices he had effected in the Peloponneſian war. Indeed Alcibiades is ſaid to have owed moſt of his ſucceſs to the aſſiſtance of Thraſybulus. Having conſulted his fellow citizens at Thebes, it was determined ſome vigorous effort, however dangerous, ought to be tried for the recovery of their liberties. He, therefore, inſtantly ſelected ſeventy choſen men, with whom he ſeized Phyle, a ſtrong caſtle on the frontiers of Attica. The Tyrants, with their Spartan guard, and three thouſand adherents, attempted, in vain, its recovery; for they were obliged to retire the next day into the city.

The followers of Thraſybulus were now increaſed to ſeven hundred, with whom he became ſo formidable, that the Thirty were in ſuch conſternation, as moſt cowardly and cruelly to aſſaſſinate, one by one, all the inhabitants who could bear arms, as they paſſed, under the pretence of a review

review, before them. To divert Thraſybulus from his patriotic purpoſe, they offered to let him have a ſhare of their tyrannical power. To which he ſent anſwer — That he would never ſheath his ſword until all his fellow-citizens were reſtored to their liberties. Having, at this time, collected a thouſand men, he ſeized on the Piræus by night. The Thirty, with their adherents, immediately marched out of the city againſt him, who obtained an eaſy conqueſt, with the loſs of ſeventy of the deſpotic party, beſide the deaths of Critias and Hippomachus, two of the chief tyrants.

Both ſides coming to a parley, Thraſybulus thus addreſſed the citizens who had joined the Thirty: 'Why fled you from a conqueror, whom 'you ought rather to have joined, as the aſſertor of 'your public liberty? My army is compoſed of 'your fellow-citizens, not of your enemies. I 'come not to rob or plunder, but to reſtore you

'to

'to your own. In a word, my quarrel is with the 'Tyrants, not with the city.' This addreſs made ſuch an impreſſion on the deluded party, that on their return to the city, they determined to remove the Thirty from their government, and ten others were choſen, one out of each tribe, for the adminiſtration.

But as theſe Decemviri adopted the ſame tyrannical proceedings as the Thirty, the Athenians were ſtill the objects of oppreſſion.

Lyſander, finding his thirty creatures removed from the government, proceeded with a fleet and army to block up the Piræus by ſea and land. Pauſanias, being ſent after Lyſander with an increaſe of force, had an engagement with the Athenians in the Piræus, where he obtained a victory, with the loſs of one hundred and fifty of the enemy, and for which he erected a trophy.

But,

But, instead of pursuing the advantage, he sent privately to the Athenians, to desire they would send the two Ephori to offer terms of accommodation. Accordingly Athens sent her deputies, and a peace was concluded, agreeing that every man should return home, except the Thirty, the Ten, and eleven more, who had commanded in the Piræus; and if any in the city apprehended themselves to be obnoxious, or liable to prosecution, they might retire with them to Eleusis. The citizens, who were in the Piræus, instantly marched with their arms into the city; where, Thrasybulus, after reproaching them for accepting the aid of the Spartans, told them, they had nothing further to dread, provided they would be governed by their ancient laws; to which they immediately assented, by choosing their magistrates as formerly, and thus restoring their government to its former democracy.

Soon

Soon after a general amneſty was paſſed, and every man obliged himſelf, by oath, to bury what had happened in oblivion. Thus was the city reſtored to its former liberty and tranquility, in the ninety-fourth Olympiad. This ſedition, Xenophon obſerves, conſumed as many citizens in eight months, as the Peloponneſian war did in ten years.

CHAPTER

CHAPTER V.

EXPEDITION OF CYRUS—RETREAT OF THE TEN THOUSAND GRECIANS—DEATH OF SOCRATES.

CYRUS.

SECT. I.

Expedition of Cyrus.

ASIA becoming next the great ſcene of action with the Grecians, we are, neceſſarily, obliged to paſs from Europe, to this quarter of the globe.

Cyrus,

Cyrus, younger ſon of Darius Nothus, late king of Perſia, entertaining hopes of dethroning his elder brother, Artaxerxes, made ſeveral vain attempts to accompliſh his purpoſe, and was as often pardoned by the Perſian monarch; who, indeed, beſtowed upon his rebellious and unnatural brother all thoſe provinces left him by his father. This acquiſition of power was increaſed, by Cyrus engaging thirteen thouſand Greeks, under the command of Clearchus, a Lacedæmonian, in addition to the troops he had raiſed in thoſe provinces. None of the Grecian allies knew the real deſign of Cyrus, but Clearchus. But when they were informed of the cauſe in which they had engaged, they mutinied, and were, with great difficulty, appeaſed and reconciled by Clearchus. Cyrus, having won the affections of the Greek army, by increaſing their pay, and other generous acts, proceeded towards Babylon with little or no interruption. Having reached Cunaxa, a place five and twenty leagues diſtant from this famous and ancient

ancient city, he was met by his brother's army, amounting to 1,200,000, beſides a ſelect body of 6000 horſe. Cyrus immediately mounted his horſe, ſeized his javelin, and commanded his troops to prepare for battle. Artaxerxes, in the mean time, advanced with his army in good order, and with cool and collected firmneſs. The armies being advanced within four or five hundred paces of each other, the Greeks attacked the Barbarians with ſuch force, as to cauſe them all to fly from the charge, except Tiſſaphemes, who withſtood the ſhock with a very ſmall number of troops.

Cyrus, on this ſucceſs, was proclaimed king, by his ſurrounding army. Perceiving, at this moment, that Artaxerxes wheeled his right wing, to renew the attack, Cyrus marched inſtantly to oppoſe him with ſix hundred horſe. Diſcovering his brother, he ſpurred his horſe againſt him, and thus Cyrus and Artaxerxes ſeemed determined to decide, by their ſingle combat, who ſhould poſſeſs the

the empire of Perſia. They engaged with the greateſt fury, and endeavoured, like Eteocles and Polynices, to poſſeſs the throne by the death of their rival.

Cyrus killed the horſe of Artaxerxes, who fell, with his ſlain charger, to the ground. He inſtantly roſe, and remounted another, when Cyrus wounded him a ſecond time; and, preparing to give him another, which he flattered himſelf would be his end, the king, like a wounded lion, charged, and wounded Cyrus, who fell dead amidſt the numerous darts that were ſent againſt him. His principal officers, determining not to ſurvive him, were all killed by his ſide, in the ſame moment of ſlaughter. Ariæus, who ſhould have been his firmeſt adherent, fled, with his right wing, the inſtant he heard of the death of Cyrus. Artaxerxes, in the heat of revenge, cauſed the head and right hand of his brother to be amputated.

The two armies, after different ſucceſſes and encounters, at laſt came to a battle, in which the Perſians were routed by the Greeks; who, being the next day acquainted with the death of Cyrus, loſt all ſpirit for any further offenſive attack. Artaxerxes embraced this moment of propoſing terms of peace, which, after ſome negociation, was concluded, on the following condition; that, if the Greeks committed no hoſtility againſt the Perſian monarch, they ſhould be permitted to return to their own country, without any moleſtation. But this treaty was no ſooner made, than Tiſſaphernes found a pretence for breaking it; which he did by ſeizing, in the moſt violent manner, the chief generals of the Grecian army, and, on a ſignal given, having them beheaded in the preſence of the Perſian monarch.

XENOPHON.

XENOPHON.

SECT. II.

Retreat of the Ten Thouſand Greeks.

THIS maſſacre raiſed the greateſt conſternation among the Greeks; being nearly two thouſand miles from home, ſurrounded with great rivers, extenſive foreſts, and inimical nations, as well as being deſtitute of proviſions, they were almoſt overwhelmed with deſpair; when they were raiſed

to the hopes of better ſucceſs, by Xenophon, a young Athenian of great abilities, who had accompanied Proxenes into Aſia, as a volunteer. This was that Xenophon, whoſe writings, as an hiſtorian, were only to be equalled by his conduct and courage as a ſoldier. He repreſented to the army, that choice ſhould be immediately made of generals, to ſucceed thoſe who had been maſſacred, and who could reconduct them to their own country; that, however ſmall their numbers might be, he obſerved, they might render themſelves formidable to any enemy, by their boldneſs and reſolution. An army without commanders, was, in his opinion, like a body without a ſoul. The conſequence of this addreſs, was the choice of commanders, in the place of thoſe ſo baſely ſlain by the Perſians. Xenophon, being choſen one of the generals, addreſſed them in a very ſpirited manner; deſiring they would bear in mind their former victories, and not ſuffer their preſent misfortunes to render them incapable of relieving themſ-

themſelves, which they might effectually do, by acknowledging no maſter on earth, but the gods, nor any happineſs but liberty; and to hope for no refuge or aſylum but in victory, ſhould they be attacked. They had no ſooner began their march, than they were followed and harraſſed by the Barbarians, whom they repulſed, by the care and vigilance of Xenophon. Proceeding on their way, the Carduchi, a very warlike people, attacked them; but ſuch was their intrepidity, that they fought their way, through the enemy, into Armenia. Arriving at the river Euphrates, ſeveral of the army were loſt in deep ſnows, and ſuffered ſeverely from cold and hunger. When they obtained a ſight of the ſea again, they embraced their officers with the greateſt demonſtrations of joy and gratitude. They then paſſed the mountains of Colchis, after an oppoſition from the inhabitants, which they conquered in about two days. When they arrived at Ceraſus,

a Grecian colony, they found their forces diminiſhed, from ten thouſand to eight thouſand ſix hundred, by wounds, fatigue, and ſickneſs.

Upon the frontiers of Moſynœci, they were again oppoſed, and repulſed with ſome loſs. But, by the encouragement of Xenophon, they rallied, took the metropolis, and made themſelves maſters of the whole country. At Cotyora, Xenophon was accuſed of treating the ſoldiers too ſeverely; but of this charge he was ſoon acquitted, and with the greateſt honour. After many viciſſitudes, ſimilar to thoſe above related, they finiſhed their retreat, which, with their march into Aſia, was nineteen months in performing. In this time, they had performed a journey of between four and five thouſand Engliſh miles. Thus, A. M. 3605, they had traverſed a vaſt empire, while they were ſurrounded with barbarous nations, who diſputed their paſſage over rocks and mountains,

tains, almoſt inacceſſible. But they undauntedly purſued their way, with the countenance of triumphant conquerors, inſtead of deſpairing adventurers.

This account is moſt elegantly related, and atteſted by Xenophon, who gained as much honour by his hiſtory, as he did by the performance of this memorable expedition.

SOCRATES.

SECT. III.

Death of Socrates.

To return now to Greece, which was left chiefly under the Spartan authority; we have to obſerve, that Athens, during the expedition of the ten thouſand, remained very peaceable with her neighbours, and endeavoured to recover itſelf from its late

late convulsions in her government. But there still remaining some malignant seeds of envy and rancour among the citizens, Socrates was selected as the object of their vengeance.

The charge, which was drawn up by Melitus, was, that instead of acknowledging the gods of the republic, he introduced new deities, and thus corrupted the youth of the commonwealth. Socrates, in his defence, urged, that he always assisted at the sacrifices, as also at all solemn festivals, and; for the truth of this assertion, he appealed to Melitus himself. With respect to establishing a new worship, he denied his ever having attempted it. He, indeed, owned, that having been admonished by a divine voice, he had been able to serve his friends and himself, by being empowered to predict the future; and he thought this testimony of divine approbation, should not be imputed to him as a crime, but

rather received as an evidence of his virtue. With regard to corrupting young men, it was his conſtant endeavour to improve their minds, and regulate their morals; but, however he might have been obliged to conform to the outward ceremonies of the heathen worſhip, yet, in his heart, he certainly deſpiſed the abſurdity of the tenets. His opinion was, that there exiſted only *one* true God; which ſentiment cauſed many to rank him among the Chriſtian philoſophers.

Although the proofs were very ſlight againſt him, yet he was condemned by the faction. Having more virtue, candour, and honeſty, than the depravity of Athens would bear, he was ſacrificed to the fears of thoſe who dreaded his integrity.

The privilege of demanding a mitigation of puniſhment he refuſed, ſaying, 'This would only 'be

'be confeſſing myſelf guilty; and I would ra-
'ther chooſe to defy, than ſolicit, the lenity of
'my judges.'

Sentence being pronounced, that he ſhould die by drinking the juice of hemlock, his execution was deferred for thirty days; which interval he employed in converſing with his friends, with the ſame ſerenity of mind that had characteriſed the moſt tranquil of his days. His adherents having bribed the jailer to let him eſcape, he refuſed the indulgence, as being a violation of the of the laws. Suffering at ſeventy years of age, as was his deſtiny, he ſaid, was a happy riddance of a life, when it began to be troubleſome.

His lateſt moments were employed in converſing with his friends on that moſt intereſting of all ſubjects, the immortality of the ſoul.

The ſentence being executed, his innocence ſo ſoon evinced itſelf, that the Athenians imputed all their ſucceeding misfortunes to his unjuſt condemnation; and, to avert the vengeance of heaven, they palliated his ſufferings by a public lamentation, and condemning his accuſers. Their love and reſpect for his memory was afterwards raiſed to ſuch a height of veneration, that it cauſed them to raiſe a ſtatue, and dedicate a chapel to his name and character.

DERCYLLIDAS.

CHAPTER VI.

THE SPARTANS SUCCESSES AGAINST THE PERSIANS —THE THEBANS ENGAGED AGAINST THE SPARTANS — THE CHARACTER AND CONDUCT OF EPAMINONDAS.

DERCYLLIDAS.

SECT. I.

The Spartans Succeſſes againſt the Perſians.

THEMBRION, the Spartan general, being recalled home, accuſed, and baniſhed, was ſeconded by Dercyllidas, who, finding he had the two Per-

ſian chiefs, Tiſſaphernes and Pharnebazus, to contend with, wiſely made peace with the firſt, that he might be enabled to attack the latter with more vigour, and probability of ſucceſs.

Invading the province of Pharnabazus, together with ſeveral of the Æolian provinces, he gained their ſubmiſſion as ſoon as he appeared before them. Thoſe provinces which did not ſubmit, he won by ſtratagem; by which means, in eight days, he took poſſeſſion of nine cities, in the ninety-fifth Olympiad. Having afterwards made a truce, he wintered his troops in Bithynia, which he ravaged and deſtroyed for proviſions.

His next famous acts were, the ſhutting up the iſthmus of the Cherſoneſe, taking Atana, in Ionia, and making an advantageous truce with Tiſſaphernes, which enabled the Spartans to ſend Agis, one of their kings, to waſte the ſeat of war in Aſia with fire and ſword, with more ſecurity. This encou-

encouraged Leptis, and ſeveral other towns in the neighbourhood, to revolt from the Perſians; which ſucceſſes cauſed the Spartans to aſſume to themſelves the title of, *The Protectors and Arbitrators of Greece.*

Agis, having made two ſucceſsful campaigns of this expedition, returned home, and died in the boſom of his country, which was ſo grateful, as to erect a monument to his memory, by far more ſumptuous than any with which his predeceſſors had been honoured.

After him ſucceeded Ageſilaus, who, after much debate, was ſent againſt the Phœnicians, who were then equipping a great fleet, for the aſſiſtance of the Perſians. The oracle of Delphi, foretelling that the republic would be in great danger, whenever the regal government halted, ſeveral oppoſed the ſending Ageſilaus, in conſequence of his being lame. But it being, at laſt, reſolved, that it was

better for the king to halt, than the kingdom; Ageſilaus was ſent accordingly, with eight thouſand men, ſufficiently provided for a ſix month's expedition, with which he entered Phrygia, and took ſeveral of their towns. He next gained a conſiderable victory over the army of Tiſſaphernes, near the river Pactolus. The Perſian general, being abſent, was thought to have been the voluntary author of this, and other miſcarriages, for which Artaxerxes ordered him to be beheaded.

Ageſilaus, being impowered by the Spartans, appointed Piſander, his wife's brother, to the command of one hundred and twenty gallies, which he had obtained from the iſles and maritime towns. The Perſians, finding they could not, either by menace or promiſe, prevail upon Ageſilaus to leave Aſia, tried another expedient, which was by removing the ſeat of war. For this purpoſe, they ſtimulated the Thebans to exert themſelves in recovering their liberties, which were very grievouſly oppreſſed

oppreſſed by the inſolent Spartans; for this purpoſe, they diſtributed fifty talents among the citizens of Thebes; which cauſed Ageſilaus to ſay, 'I have been driven out of Aſia by thirty thouſand 'archers;' thus alluding to ſo many pieces of Perſian coin, which were ſtamped with the figure of an archer.

Conon was thought to have been the cauſe of this advice, which prevented the Spartans, at that time, from extending their conqueſts further into Aſia. His motive was, to diminiſh the power of the Lacedæmonians, which was daily becoming more intolerable to their fellow citizens, the Athenians, and the other ſtates of Greece.

PELOPIDAS.

PELOPIDAS.

SECT. II.

The Thebans engaged againſt the Spartans.

THE Thebans, ſuffering under the ſeverity of the Spartan yoke four years, were inſtigated by the Perſians, as before obſerved, to relieve themſelves from their ſtate of dependance, which they effected by the following ſtratagem. A plan was laid to ſurpriſe the governors and the garriſon. This plot was

was chiefly formed and conducted by the two principal exiles, Pelopidas and Melon. Charon, a man of eminence, offered his houſe for their reception; and Phyllidas, ſecretary to the governors, managed the correſpondence between the exiles and the citizens.

Pelopidas, Melon, and ten faithful adherents, dreſſed like peaſants, paſſed into the city as ſportſmen, who had been ſearching the fields for game. Charon immediately received them, when they were joined by thirty more confederates. Having appointed an entertainment, Charon and Melon, with women's clothes over their armour, and pine and poplar over their heads, to ſhade their faces, entered the room, and ſtabbed Archias, Phillip, and ſuch others as were ſelected by Phyllidas. At this moment, Leontidas, another adherent of the Spartans, was attacked, while he was at home in bed, by Pelopidas and Damoclides. But Leontidas, making a ſtout reſiſtance, killed Cephiſodorus before

before he himſelf was ſlain by Pelopidas. Hypates next ſhared the ſame fate.

The confederates, being thus crowned with ſucceſs, ſent an account of it to the other exiles in Athens, and requeſted their immediate return to Thebes. But Thebes could not, as yet, boaſt the entire recovery of her freedom; for the citadel was, at this time, filled with thoſe who were attached to the Spartans. Pelopidas, however, receiving the next morning a reinforcement of five thouſand foot, and two thouſand horſe, ſoon compelled the garriſon to ſurrender at diſcretion.

The Spartans, not in the leaſt diſpirited with this diminution of power, ſent Ageſilaus to Thebes, with near twenty thouſand men. Chabrias, who commanded the Theban army, drawing out his forces, in order to meet the Spartan general, cauſed him to withdraw his army, and content himſelf with only ravaging the country. Pelopidas, ſoon after

after, obtained a ſignal victory over the Lacedæmonians, near Tegyra, where he routed them entirely, with a conſiderable ſlaughter. The Spartans, to their indelible diſgrace, were, in this battle, conquered by one third of their number.

In theſe ſucceſſes, Pelopidas was greatly aſſiſted by Epaminondas, his colleague in command, who was, if poſſible, ſuperior to him, both in ability and courage. They vied with each other, to promote the intereſt, and advance the glory of their country. Under theſe excellent generals, Thebes not only maintained its own independence, but even threatened the other ſtates of Greece. The apprehenſion of this danger, no doubt, was the cauſe of Athens breaking her alliance with the Thebans.

The Spartans, conceiving themſelves rivalled by Thebes, in their aſſumed power of being Arbitrators of Greece, marched a conſiderable army, under Cleombrutus,

Cleombrutus, to the frontiers of Bœotia. Their pretence was, to oblige the Thebans to reſtore to the cities they had enſlaved, their ancient liberties; to rebuild the towns they had demoliſhed; and to repair every wrong they had committed. To this the Thebans bravely replied, that they would be accountable for their conduct to none but Heaven.

As the enſuing war was chiefly conducted, on the part of Thebes, by the illuſtrious Epaminondas, we think it neceſſary here, to give a ſhort ſketch of his conduct and character, which will, we truſt, be as acceptable a part as any contained in this hiſtory.

EPAMINONDAS.

EPAMINONDAS.

SECT. III.

His Conduct and Character.

EPAMINONDAS was a deſcendant of the ancient kings of Bœotia; but the popular government introduced at Thebes, rendering all the citizens equal, this general owed his elevation only to thoſe perſonal qualities, of which he ſeemed himſelf to be ignorant.

He

He applied himſelf, in the early part of his life, to philoſophy, and the ſciences, both which he acquired without the leaſt oſtentation. It was obſerved of him, that no perſon knew more, or ſpoke leſs. In the boſom of poverty, he had the ſame indifference for riches, as he had for renown. Severe to himſelf, he ſubmitted to the moſt humble employments, being equally inſenſible to pain or pleaſure. A ſtranger, in ſome ſort, to the human paſſions, he employed himſelf only in the ſervice of the ſtate.

Thoſe who doubt the ſuperiority this warlike philoſopher poſſeſſed over the generals of that age, let them attend to the difficulties with which his ſucceſſes were oppoſed. He had to engage with the Lacedæmonians, a people, inured to fatigue, trained in the exerciſe of war, and elated with victory. The Thebans, on the contrary, were immerſed in ſlothfulneſs, and habituated to ſlavery. Epaminondas, therefore, had to excite in his countrymen

trymen the love of glory, to teach them the ſcience of war, and vanquiſh the vices of his fellow-citizens, before he attempted to wage war with, or combat their enemies.

Having been one day invited by a friend, to a great repaſt, where luxury and delicacy ſeemed alone to preſide, he ordered the moſt ſimple viands to be prepared, and brought for himſelf. His friend, aſking him the reaſon for ſuch conduct, the illuſtrious Theban replied, 'That I may not 'forget how I live at home.'

The city of Thebes celebrating a public feaſt, the inhabitants conceived they could not ſufficiently honour it, unleſs they diſplayed the moſt ſumptuous preparations; for which purpoſe, they clothed themſelves in the moſt coſtly apparel, and perfumed themſelves with the moſt exquiſite odours. When the public repaſt was ended, they returned, in parties, to their own houſes, and there ended the feſtivity,

tivity, by amuſements and entertainments of the moſt ſplendid nature.

During the continuance of this joyful luxury, Epaminondas alone, penſive, and clothed in his accuſtomed ſimplicity, walking on the public parade, was accoſted and rebuked by one of his friends, for not joining in the general pleaſure, and ſeeming to avoid ſpeaking to any perſon whatever. To which Epaminondas anſwered, 'If I did as 'the reſt, who would be left to guard the ſafety 'of the city, when you are all buried in wine and 'debauchery?' This excellent trait of ſatire could not fail of its intended effect.

When he was at the head of the government of his country, Artaxerxes, who ſought the Theban alliance, ſent him very rich preſents. But Epaminondas ſent the Perſian ambaſſador back, with this meſſage: 'If your maſter deſires nothing but ad-'vantage from my republic, it is not neceſſary he 'ſhould

'ſhould ſolicit me. But, if he wants any thing 'contrary to the duty I owe my fellow-citizens, 'let him know, that he is not rich enough to pur-'chaſe my apoſtacy.'

Reaſon had juſtly perſuaded him, that riches corrupted their poſſeſſors. One of his equerries, having one day received, contrary to his order, a great ſum, for the ranſom of a priſoner, Epaminondas ordered him into his preſence, and ſaid to him, with indignation, 'Render me my ſhield, 'and go and paſs the reſt of thy life in drunken-'neſs and debauchery; for it is that, undoubtedly, 'which thou haſt promiſed to thyſelf, in having, 'unjuſtly, amaſſed great riches. Thou art too 'much attached to wealth, to be able to expoſe 'thyſelf to war, as thou didſt when thou wert 'poor and honeſt.'

Epaminondas had, at firſt, borne arms in favour of the Lacedæmonians, who were in alliance with the

the Thebans. But jealouſy and rivalſhip ariſing between theſe republics, they declared war againſt each other, when Epaminondas received, from his country, the command of the troops. He had, not only to combat the natural timidity of his ſoldiers, but alſo all the auguries, which ſeemed to threaten him with bad ſucceſs.

Having great difficulty to raiſe Thebans ſufficient for the approaching war, he diſſipated their apprehenſions by contrary preſages; and encouraged them, by ſaying with Homer, 'When we 'fight for our country, the goodneſs and juſtice of 'the cauſe are the only auguries to be conſulted.' The miniſters of the gods, however, perſiſted in their oppoſition to the war.

When the Thebans were already in the preſence of the Lacedæmonians, the Heavens, which were before pure and ſerene, became, in an inſtant, obſcured. The clouds lightened, and thunder was heard.

heard. 'Doubt you now,' ſaid one the moſt conſiderable of the Thebans, 'the will of the gods? 'What think you of this horrible appearance of 'nature?' 'I think,' replied the Theban General, while he ſurveyed the camp of the enemy, 'that our foes muſt have loſt their head, in 'having placed themſelves ſo diſadvantageouſly, 'when they might have choſen a ſituation ſo much 'ſuperior.'

This confidence of Epaminondas inſpired the Thebans. They vanquiſhed their enemies in the famous battle of Leuctra, which was fought 371 years before Chriſt.

The general ſhewed, in this action, all the reſources of his genius, and the goodneſs of his heart. 'That which gratifies me the moſt ſen-'ſibly,' ſaid he, 'in this victory, is having ac-'quired it while my father and mother were 'living.' How beautifully did this diſplay that pleaſure

pleaſure which Nature has planted in the breaſt, when we can render ourſelves amiably diſtinguiſhed by the public, in the preſence of our parents.

Epaminondas, to ſecure the advantage of this victory, entered into Liconia, with his conquering ſoldiers, and ſubjected the greateſt part of the cities of Peloponneſſus. Although he deſerved crowns for the ſervices he had rendered his country, he was received as a criminal of ſtate, for having kept the command of the troops four months longer than the time preſcribed to him by the laws, which was deemed a capital offence in a Grecian republic. He knew this, but at the ſame time was convinced, that when the intereſt of his country pleaded, ſhe alone was to be heard. This he dared avow to his accuſing citizens. But, perceiving that his enemies had employed every means to prejudice his judges againſt him, and that he was to be condemned, he

he accuſed himſelf of the fault he had committed in diſobedience of the law, and ſaid that he ought to be puniſhed as an example. 'But, before 'I die,' ſaid he, 'permit me to make one prayer. 'Let poſterity, in learning my puniſhment, learn 'alſo the cauſe. I die, for having ſucceſsfully 'conducted you into Liconia, where no enemy 'had power to penetrate before. I die, for having carried into their cities and countries that 'deſolation which your army only then firſt knew 'how to ſpread. I die, for having re-eſtabliſhed the 'Meſſinians, reunited the Arcadians, and ruined 'the Lacedæmonians. I die, in a word, for your 'victories, for your conqueſts, and for having 'increaſed your power, and extended your do'minion. Behold the crimes for which I am con'demned. I regret not the loſs of life, provided 'you leave me only the glory of my actions, by 'conſecrating to poſterity a monument, that ſhall 'acknowledge theſe deeds were done by me 'without your permiſſion.' All his judges remained

mained ſilent and confuſed; while Epaminondas went from this tribunal, as he was accuſtomed to go from combat, covered with glory and univerſal applauſe.

The conduct of Epaminondas was always directed to free the Thebans from a dependence on the proud Spartans. Theſe having eſpouſed the quarrel of the Mantineans againſt thoſe of Tezeus, he made the Thebans declare themſelves in favour of the latter, in order to give his citizens a favourable opportunity of continuing their ſuperiority over Lacedæmon. The command of the troops was given again to him. Being engaged in the battle on the plains of Mantinea, and finding the victory doubtful, in order to obtain it, he threw himſelf, with a choſen band of his troops, amidſt the greateſt conflict of the contending armies. He was here mortally wounded by a javelin. The Thebans, however, raiſed him up, in defiance of the vigorous reſiſtance made by

by the Spartans, and carried him to his tent. The phyſicians, examining the wound, declared that he would die the inſtant the javelin was drawn from his body. He aſked, immediately, where his buckler was; it being a diſhonour to loſe it in battle. The buckler being brought to him, he took it, and drew out the javelin immediately.

Being informed, ſome moments before his departure, that the Thebans had conquered, he ſaid, 'I have then lived long enough; ſince I leave 'Thebes triumphant, the proud Spartans humi-'liated, and Greece delivered from ſervitude.'

His friends appearing afflicted, that he had no children to ſurvive him, 'Conſole yourſelves,' ſaid Epaminondas, with the greateſt tranquillity, while he was expiring, 'for I leave two im-'mortal daughters—the victories of Leuctra and 'Mantinea.'

BOOK THE THIRD.

FROM THE BATTLE OF MANTINEA, TO THE TIME OF GREECE BECOMING A ROMAN PROVINCE.

CHAPTER I.

GREECE INVADED BY PHILIP OF MACEDON—ALEXANDER TAKING AND DESTOYING THEBES—ALEXANDER DEFEATING THE PERSIANS.

PHILIP.

SECT. I.

Greece invaded by Philip of Macedon.

TWELVE months after the Thebans had gained the signal victory of Mantinea, Agesilaus, king of Sparta, died, in the eighty-fourth year of his age,

age, at Cyrenaica, on his return from Egypt, where he had been to aſſiſt Tachon, in his revolt from the Perſian tyranny.

In the ſame year, the Byzantians, Rhodians, Coans, Chians, and Mauſolus, prince of Caria, joined againſt the Athenians, in a conteſt which was called the Social war. After various ſucceſſes on both ſides, it was ended in the fourth year from its commencement.

Another war was began, at the ſame time, in Greece. This was called the Holy War, and was cauſed by the Amphictyones, who were judges choſen out of all the Grecian cities, to form a general tribunal, having fined the Lacedæmonians for ſeizing Cadmea, the citadel of Thebes, and the Phocenſians, for poſſeſſing themſelves of ſome ſacred land. The conſequence was, that Philomenus adviſed the Phocenſians to plunder the temple of Apollo, at Delphos, which involved the

nation in the guilt of ſacrilege, and an immediate war with the Locrians and Thebans, againſt whom they ſucceeded a conſiderable time. But the Thebans, being aſſiſted by Philip, king of Macedon, to whom they applied for aid, ſoon terminated this war in their favour. The Lacedæmonians and Athenians aſſiſted the Phocenſians, who, having all their cities deſtroyed, except Abæ, which was ſpared from its having no concern with the ſacrilege at Delphos, were anxious to agree to a peace after the war had continued ten years.

The intereſt and authority this victory conferred on Philip, extended his ambitious views to his future conqueſt of all Greece. In order to qualify him for war, he was ſent by his father, Amyntas, to Thebes, where he lived, as an hoſtage, with Epaminondas, from whoſe eminent examples and excellent inſtructions he derived conſiderable improvement.

Being

Being come to the throne, he evinced the talents he poſſeſſed, and the knowledge he had acquired, by defeating the Athenians, in the firſt year of his reign, at Mythone. But, to enable him to ſubdue, with more eaſe, his neighbours, he made peace with them, and granted them Amphipolis, as a recompenſe for the loſſes they had ſuſtained.

He then made a rapid conqueſt of the Pæonians, Illyrians, retook Amphipolis, and poſſeſſed himſelf of Olynthus, a ſtrong city of Thrace. He likewiſe beſieged Byzantium, but in this he proved unſucceſsful. His next expedition was into Scythia, from whence he brought twenty thouſand priſoners and a conſiderable number of cattle.

Attempting, on his return, to paſs through the country of Triballi, in Thrace, he was oppoſed by the people, who declared they would

not grant him a paſſage through their country, unleſs he allowed them a ſhare of his ſpoil. A battle enſuing, Philip had his horſe killed by a ball, which paſſed through his own thigh. This accident cauſing a confuſion in the army, from a ſuppoſition that the king was killed with his horſe, the enemy embraced it as a favourable opportunity of ſeizing the whole booty. Diſpoſſeſſed of his plunder, Philip proceeded to Greece, where he again made war with the Athenians and Thebans, who were both routed by him in a memorable battle at Chæronea; but, to his honour, he uſed this victory with ſuch moderation, as to make a peace and enter into an alliance with the Athenians.

Another inſtance which he gave of his temperate uſe of conqueſt was, that, after this battle, he ordered a boy to remind him of his condition as a human being, by calling out to him, before he went abroad, 'Philip, thou art a man.'

Having

Having obtained ſuch various ſucceſſes among the Grecians, they choſe him their general againſt the the Perſians. But, while he was preparing for war, he was ſlain by Pauſanias, one of his guard, at Abæ. Whether this was at the inſtigation of his wife, Olympia, and his ſon, Alexander, hiſtorians are not agreed.

ALEXANDER THE GREAT.

SECT. II.

Alexander taking and deſtroying Thebes.

THIS great monarch was born three hundred and ſixty-five years before Chriſt; and, from his many glorious conqueſts, was juſtly ſurnamed the Great. He was ſent, at fifteen years old, to be tutored by that famous and univerſal critic and philoſopher, Ariſtotle. He ſucceeded to the throne

throne of Macedon when he was no more than twenty years of age. His father having been chosen general of the Greeks, againſt the Perſians, Alexander was honoured with the ſame authority, by the common ſuffrages of all the belligerent ſtates concerned in that expedition, except the Lacedæmonians. He was, however, no ſooner poſſeſſed of this command, than he experienced the fickleneſs of the Greeks, by their revolting from him, while he was making war againſt Thrace. But overtaking the revolters ſooner than expected, the Athenians and others immediately ſubmitted. The Thebans would not ſubmit. Alexander was ſo incenſed, that he adopted the moſt violent meaſures. Tranſported by his fury, which was increaſed by his cruel adviſers, he cauſed Thebes to be razed to the ground. He, however, ſpared ſome of its inhabitants; for he reſtored the prieſts to their liberty, and all who had any hoſpitable claims from the Macedonians. Conſidering Pindar had ennobled the Grecian

character for poetry, by his immortal verſe, he paid ſo much honour to his memory, as to ſpare his deſcendants. Thoſe who had oppoſed the revolt, participated, likewiſe, of his lenity. But the other citizens, who were not killed, he ſold to the number of thirty thouſand. Six thouſand fell in the conteſt. The Athenians, hearing the diſmal fate of Thebes, were ſo afflicted, that they deferred the great myſteries they were going to celebrate, and made their city an aſylum for all the Thebans, who had eſcaped ſharing in this dreadful cataſtrophe of their ſtate.

DARIUS.

DARIUS II.

SECT. I.

Alexander defeating the Perſians.

ALEXANDER, having thus gratified his vengeance, croſſed the Helleſpont, and arrived in Aſia, in the third year of his reign. His army conſiſted of thirty thouſand foot and four thouſand five hundred horſe. With this ſmall force, did the ſkill, bravery, and perſeverance of Alexander, conquer and deſtroy the Perſian empire.

He firſt engaged them at the river Granicus, in Phrygia. Here the Perſians firſt felt the conquering arm of this diſtinguiſhed warrior. Having routed

them at Granicus, he next gained an important victory over them at Iſus, in Cilicia. At this place, he was ſeized with a dangerous malady, which was ſoon cured, by the loyal efforts of his phyſician. After this, engaging the collected Perſian army a ſecond time, he entirely routed them, conſiſting of four hundred thouſand foot, and one hundred thouſand horſe, taking Darius's camp, together with his wife, mother, and children, priſoners, whom he treated more like friends than captives. He obtained this victory three hundred and thirty-three years before Chriſt.

The following year he viſited Phœnicia, which country he ſoon reduced to his power, except Tyre; this city, not ſubmitting, till after a ſiege of ſix months, occaſioned him more trouble, as he confeſſed himſelf, than all his former victories. In order to puniſh their obſtinate reſiſtance, he ordered all the inhabitants to be ſlain; which order being executed,

executed, six thousand armed men fell within the town, and two thousand, who had survived the slaughter, were crucified on the sea-shore. Their houses were burnt, and none of the inhabitants were spared, except those who fled to temples. But, fifteen thousand being concealed by the Sidonians, who served under Alexander, were conveyed to Sidon, where they escaped this general massacre.

He next proceeded to Egypt, where he consulted the oracle of Jupiter Ammon. At his return, he built the famous city of Alexandria, now in possession of the Turks. Having completed this undertaking, he marched once more against Darius, whom he defeated a third, and last time, at Arbela, three hundred and thirty-one years before Christ. It was with much difficulty Darius escaped being taken prisoner. Preparing, afterwards, to try his fortune, once more, with a recruited force, he was treacherously murdered by Bessus, who was his viceroy, at Bactria.

During theſe tranſactions, Alexander, having conquered Perſia, proceeded to Perſepolis, the capital of the empire, and devoted it to deſtruction. While Alexander was purſuing his conqueſts in Aſia, Antipater, whom he had appointed governor of Macedon, was no leſs ſucceſsful againſt the Lacedæmonians, whom he conquered in a battle, in which their king, Agis, was ſlain.

CHAPTER

CHAPTER II.

FURTHER CONQUESTS BY ALEXANDER, AND DIVISION OF THE MACEDONIAN PROVINCES — CASSANDER OBTAINS THE GOVERNMENT OF ATHENS.

PERDICCAS.

Further Conquests by Alexander, and Division of the Macedonian Provinces.

DARIUS having quitted the ſtage of life, as well as the ſcene of war, Alexander was obliged to direct his warlike diſpoſition to other countries than

Perſia, which he had entirely ſubjugated. He, therefore, directed his arms againſt Hyrcania, which he reduced. He had the ſame ſucceſs in India, where he conquered and took priſoner their king Porus, and vanquiſhed other nations. This ſucceſs ſo elevated his before aſpiring mind, that he evinced human nature has not greatneſs ſufficient to bear an exceſs of fortune. His courage and emulative ſpirit, degenerated into raſhneſs and preſumption. He had ſuch paroxyſms of fancied ſuperiority over the general ſcale of human nature, that he imagined himſelf to be the ſon of a god. This perverſion of his character preceded every ſpecies of cruelty, flattery, luxury, and intemperance, which began to degrade his former glorious actions. His ſoul, at this moment, wanting objects for her devaſtation, commenced a wreck on itſelf. The barriers of every virtue was deſtroyed, and all his noble nature was rendered a ſcene of deſolation. In theſe moments of immoderate exceſſes, he ſlew ſeveral

of

of his moſt affectionate friends; among whom fell the gallant general, Parmenio, and his ſon, Philotas, under the falſe pretence, of being treaſonably concerned in a plot againſt his life. At another time, in a fit of drunkenneſs, he killed that excellent character and ſoldier, Clitus. Two years after, he loſt his deareſt friend, Hephæſtion, which calamity he ſuffered with an effeminate dejection of ſpirit. He ordered the corpſe to be carried, and ſumptuouſly interred, at Babylon, where he commanded that it ſhould be worſhipped as a god. Having reigned thirteen years, and arrived at the age of thirty-three, Alexander ended his ſplendid life, by a diſtemper he contracted from exceſſive drinking; but ſome think he loſt his exiſtence by poiſon.

The deceaſe of Alexander, and his not having appointed a ſucceſſor, cauſed a great diſpute among the chief leaders of his army. But Perdiccas, being honoured with the ring of this royal conqueror,

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queror, was, at firſt, allowed the chief authority; although he was ſoon after obliged to relinquiſh the thoughts of being king, in conſequence of Aridæus, ſon of Philip, by Philinæa, of Theſſaly, his concubine, being inveſted with the diadem of Macedon. Perdiccas, however, was appointed as his governor; and, thus, he ſtill retained the ſovereign authority, although he was diveſted of the honours of royalty.

The provinces being then divided between the chief men of Alexander's court, we beg leave to refer our readers to our volume of Ancient Hiſtory, for the particulars of this diviſion of the greateſt part of the Macedonian empire.

CASSANDER.

CASSANDER.

SECT. II.

Caſſander obtains the government of Athens.

THE news of Alexander's death having reached Greece, all the ſtates immediately roſe, to repoſſeſs themſelves of their invaded liberties. General Leoſthenes firſt led the Athenians, who rouſed and animated the reſt of Greece, to join in their endeavours

endeavours to reſtore freedom to their oppreſſed country. The Lamian war was inſtantly commenced at Lamia, where Antipater was beſieged and defeated by Leoſthenes, the firſt year after the death of Alexander. But the next year, Antipater, being joined by Craterus, conquered in his turn, by defeating the Athenians at Cranon, who were ſoon after obliged to receive a garriſon of Macedonians at Munychia.

While theſe wars were proſecuted in Greece, Perdiccas, being deſirous to poſſeſs himſelf of all the territory he could, led a conſiderable army againſt Ptolemy in Egypt. But, being hated for his pride and inſolence, he was ſlain by his own ſoldiers, at the Nile. During theſe tranſactions, Craterus and Neoptolemus were both conquered and ſlain by Eumenes, who eſpouſed the cauſe of Perdiccas. The conſequence was, that Eumenes, and Alectas, brother of Perdiccas, were declared

declared enemies. The direction of affairs were immediately transferred to Ptolemy and Antigonus. The latter was no ſooner inveſted with this power, than he marched againſt Eumenes and Alectas, whom he conquered in Piſidia.

Antipater, having made Polyſperchon guardian of Aridæus and his wife, died ſoon after. The new governor recalled Olympias, the mother of Alexander, into Macedon, from Egypt, where the dread of Antipater had cauſed her to fly. She was no ſooner reſtored, than ſhe cauſed the young prince and his wife to be ſlain, with moſt of the grandees, who were friends of Caſſander, the ſon of Antipater. At this time, a war was commenced between this Caſſander, and Polyſperchon, in Greece; and Eumenes, the friend of Polyſperchon, and Olympias, made war upon Antigonus, at the ſame time, in Aſia. Caſſander, having the ſucceſs to obtain Athens, appointed Demetrius

Demetrius Phalereus, a diſciple of Theophraſtus, and who was diſtinguiſhed for his eloquence and knowledge in philoſophy, governor of the city, which was again diſpoſſeſſed of its popular government. Caſſander, ſoon after making himſelf entire maſter of Macedonia, ſlew the mother, and married Theſſalonice, the ſiſter of Alexander the Great.

CHAPTER

CHAPTER III.

ATHENS RESTORED AGAIN TO HER LIBERTIES BY ANTIGONUS, AND AFTERWARDS TAKEN BY DEMETRIUS—MACEDONIA GAINED BY PYRRHUS.

ANTIGONUS.

SECT. I.

Athens reſtored again to her Liberties, by Antigonus, and afterwards taken by Demetrius.

ANTIGONUS, being harraſſed a long time by Eumenes, at laſt engaged the Argyraſpidæ to conſpire againſt him, which they did, by putting him

him to death, ten years after the deceaſe of Alexander the Great. This adverſary being removed, Antigonus acquired ſuch an acceſſion of wealth and power, as to enable him, with his ſon Demetrius, who was then ſurnamed Poliorcetes, to renew the war againſt Caſſander and Ptolemy. They reſolved to reſcue theſe cities of Greece from the ſervility with which they were oppreſſed by Caſſander. Moſt of them being thus reſtored to their liberties, Athens was again repoſſeſſed of her free ſtate, after it had been enſlaved fifteen years by the Lamian war. In this year, Antigonus, Demetrius, and all the reſt of Alexander's ſucceſſors, aſſumed to themſelves the title and regalia of royalty.

The power and conſequence of Antigonus and his ſon became ſo formidable, that the jealous apprehenſions of the other kings were excited. Lyſimachus, Caſſander, and Seleucus, therefore, united their forces, and engaged, with ſucceſs, the

the father and ſon, at Ipſus, a town in Phrygia. Antigonus falling in the battle, Demetrius fled into Greece, where he was ungratefully denied entrance into Athens, which he had, but a few years before, reſtored to freedom. But, having ſoon after recruited his forces, he attacked the city, which he carried, after a ſiege of twelve months. Taking poſſeſſion of the town, he expelled from thence Lachares, who had eſtabliſhed himſelf in a tyranny over the citizens. Such was his humanity towards the conquered, that he reſtored them all to their former poſſeſſions, except their liberty, of which he deprived them, by manning the garriſon with his own ſoldiers and dependents. He then marched againſt the Lacedæmonians, whom he conquered, with their king Archidamus. At this time, Caſſander dying, and leaving three ſons by Theſſalonice, Demetrius was tempted to try his fortune for the throne of Macedonia. The eldeſt of Caſſander's ſons died, after reigning only one year. The other two, Antipater

pater and Alexander, ſought with each other for the crown. During this conteſt, Antipater, ſon-in-law of Lyſimachus, killed his mother for eſpouſing the intereſt of Alexander, who immediately ſent for Pyrrhus to aſſiſt him. But Demetrius, arriving at this moment, whom Alexander had likewiſe invited, drove both Antipater and Pyrrhus from the country, ſlew Alexander, and next poſſeſſed himſelf of Macedonia.

PYRRHUS.

PYRRHUS.

SECT. II.

Macedonia gained by Pyrrhus.

DEMETRIUS, being thus poſſeſſed of Macedonia, raiſed an army of ninety-eight thouſand foot, twelve thouſand horſe, and a fleet of five hundred ſail, to poſſeſs himſelf of Aſia likewiſe. But in this ambitious project, he was oppoſed by the

the united forces of Seleucus, Lyſimachus, Ptolemy, and Pyrrhus. Being ſoon after driven from Macedonia, and terrified with the revolt of the cities, he ſurrendered himſelf to Seleucus, who had married his daughter, Stratonice. With him he ended his days, after ingloriouſly ſpending three years in riot and luxury.

Soon after, three of the above conquerors died, and Ptolemy, ſon of Lagus, left his kingdom to his ſon Philadelphus. Lyſimachus died, in the ſeventy-fourth year of his age, in a battle, which he fought with Seleucus in Aſia; and Seleucus died ſeven months after, in the ſeventy-ſeventh year of his age. He was the laſt of the captains who attended Alexander the Great in his conqueſts. Being trepanned by Ptolemy Ceraunus, brother of Philadelphus, he loſt his life, and the kingdom of Macedonia, of which he had diſpoſſeſſed Lyſimachus.

The

The posterity of Demetrius reigned in Macedonia, until Perses, son of Philip, was possessed of the government.

Having occasion again to mention Pyrrhus, who was the most eminent prince of his time, it may be necessary, just to relate of him the following brief particulars.

He was the son of Eacides, king of the Molossi. Being driven from his kingdom, he engaged in war, under the tuition of Demetrius Poliorcetes, who married his sister Deidamia. He served under Demetrius, in the battle of Ipsus, where Antigonus was defeated. Soon after he recovered his country, by the assistance of Ptolemy. Alexander, son of Cassander, having invited him to Macedonia, he claimed a part of it himself. But, being driven from thence by Demetrius, he continued the war for some years, partly by himself, and partly in conjunction with Lysimachus, Ptolemy, and Seleucus.

Seleucus. At laſt, his perſeverance was rewarded with the poſſeſſion of Macedonia, which he enjoyed only ſeven months. The Tarentines, ſoon after, ſending for him into Italy, he commenced a war againſt the Romans. Attacking Sicily at this time, he was obliged to leave Italy, and return to his own kingdom. After this, he drove Antigonus, ſon of Demetrius, from Macedonia, and again poſſeſſed himſelf of this country. But, at laſt, he loſt his life, in the twenty-third year of his reign, and two hundred and ſeventy-two years before Chriſt, at Argos, where Cleonimus, the Spartan, had invited him, againſt Antigonus.

CHAPTER IV.

GREECE ATTACKED BY THE GAULS—THE COMMONWEALTH OF THE ACHÆANS ESTABLISHED—CIVIL DISSENSION AMONG THE SPARTANS.

SOSTHENES.

SECT. I.

Greece attacked by the Gauls.

GREECE, having been the object of Perſia and Macedon, was now invaded by another formidable people, who were the Gauls. They firſt entered

entered Thrace, under their general Cambaules. But, not effecting any conſiderable enterpriſe, they returned to their own country. Viſiting Greece again, they divided their forces into three parts, who were directed to attack, repeatedly, Thrace, Pannonia, Macedonia, and Illyricum. The Gauls, being oppoſed by Ptolemæus Ceraunus, proved victorious, and ſlew the general of the Macedonians. But, after ſome further conteſt, the Barbarians were driven from Macedonia, by Soſthenes, who, for this ſervice, was rewarded with the kingdom. The Gauls, making a third irruption into Greece, under their generals Brennus and Acichorius, with an army of one hundred and fifty-two thouſand foot, and twenty thouſand horſe, they were defeated at Thermopylæ, and afterwards at Parnaſſus, where they had retreated, in order to take and rifle the temple of Delphos. In this battle Brennus was ſlain.

ARATUS.

ARATUS.

SECT. II.

The Commonwealth of the Achæans eſtabliſhed.

AT this period, the commonwealth of the Achæans commenced its eſtabliſhment. The Dymæans, Patrenſians, Tritæenſians, and Pharæenſians, beginning firſt the union, were afterwards joined by the reſt of the Achæans. A ſecretary and two prætors were firſt choſen out of the

ſeveral cities, alternately. This mode continuing twenty-five years, one prætor was only choſen.

The good conduct of Aratus, the Sicyonian, was ſuch, that he ſoon increaſed the conſequence of the commonwealth. In the twentieth year of his age, he endeavoured to deliver the cities of Greece from the yoke of their tyrants, and that of Macedonia. The firſt tyrant he expelled was Niocles, who oppreſſed his own country, which Aratus inſtantly joined to the general aſſembly of the Achæans, two hundred and fifty-three years before Chriſt. Five hundred baniſhed Sicyonians being recalled to their own country, and demanding their eſtates, Aratus went into Egypt, and obtained from Ptolemy Philadelphus, one hundred and fifty talents to ſatisfy their demands. He filled twice the prætorſhip, and drove the Macedonian garriſon, commanded by Perſæus, out of the citadel of Corinth, and thus delivered the city from the Macedonian yoke.

AGIS.

AGIS.

SECT. III.

Civil Diſſenſions among the Spartans.

AT this time a civil diſturbance aroſe in Sparta, which was then governed by their two kings, Agis and Leonidas. Agis, who was not twenty years old, wiſhing to reſtore the laws of Lycurgus, endeavoured to effect his purpoſe by a remiſſion of debts, and a diviſion of lands. This was oppoſed

by Leonidas, and the chief men of the city. Agis, however, having engaged Lyſander, one of the Ephori, in the deſign, ſtill perſiſted. Leonidas was, by Lyſander, impeached and depoſed. Cleombrotus, his ſon-in-law, was inveſted with his authority. But this was ſoon reverſed, in conſequence of a new Ephori ſucceeding, who called Lyſander, and the other adherents of Agis, to anſwer for their proceedings againſt their king, and the eſtabliſhed government of the city. Inſtead of complying with this ſummons, both the kings, with a numerous attendance of their friends, came into the forum, depoſed the Ephori, and conſtituted their own friends in their place. Among theſe was Ageſilaus, who, although poſſeſſed of a great eſtate, was conſiderably in debt. It was he, therefore, who perſuaded Agis, before he proceeded to eſtabliſh the Agrarian law, to propoſe a diſcharge of all perſons from their debts. This king, adopting his advice, was exceedingly mortified to find him, when he proceeded to a diviſion

of

of the lands, decline giving his assistance to the business. By this circumstance Agis lost the affections of the Spartans, and Leonidas was, in consequence, recalled from banishment, and restored to his kingdom. To save their lives, Agis and Cleombrotus fled to the temple of Minerva. Chelonis, daughter of Leonidas, obtaining the life of her husband, Cleombrotus, attended him into banishment: but Agis was seized by the Ephori, condemned, and executed.

CHAPTER V.

CLEOMENES.

THE CONCLUSION.

LEONIDAS, dying ſoon after the baniſhment of Cleombrotus, was ſucceeded by Cleomenes, who poſſeſſed great ſpirit and abilities. Although the Achæans were very ſtrong and powerful, and carried their victorious arms over the Peloponneſus, yet

yet they were conquered by this young monarch. At this time the Achæans intended to form one commonwealth of all the cities in Peloponneſus. This, raiſing the jealouſy of the Macedonians, cauſed them to have tyrants placed over their liberties. Aratus exerted himſelf to perſuade every city to join the league. Such as would not, were ſupported by the Macedonians. Antigonus Gonatus, ſon of Demetrius, had the ſucceſs to perſuade Sicyon and Corinth to join the common league of the Achæans. The tyrant was expelled from the former city, and the Macedonian garriſon out of the latter. Aratus next delivered from their oppreſſion, the Argives, Hermionians, Phliaſians, and others; the tyrants having ſurrendered themſelves, voluntarily, to avoid being betrayed. But his ſucceſsful proceedings were obſtructed by the Ætolians, and Cleomenes, king of the Lacedæmonians. Cleomenes, having routed the Achæans, deſtroyed the power of the Ephori, aſſumed to himſelf the government, and reſtored

the ancient laws of Lycurgus, in the tenth year of his reign, and five hundred and twenty-eight years from the building of Rome.

Having nothing to fear at home, he purſued the Achæan war, which cauſed that people to ſend to Macedonia for aſſiſtance. An alliance was formed between both countries; and Antigonus, who then governed Macedonia, was poſſeſſed of the citadel of Corinth. He was, likewiſe, declared general commander of the Greeks by ſea and land. Cleomenes meeting Antigonus, who had juſt broken, with a conſiderable army, into the iſthmus, and being alarmed at the revolt of the Argives, retired to defend his own country. The Macedonians therefore entered, without any oppoſition, the Peloponneſus, where, in the following year, they gained ſeveral towns. During theſe tranſactions, Cleomenes employed himſelf in taking and deſtroying Megalopolis by ſurpriſe. He deſtroyed it, becauſe they refuſed his proffered alliance,

alliance, by the advice of Philopœmenes, who was then thirty years of age. Cleomenes was, however, defeated afterwards by Antigonus, in a battle near Selaſia, in Laconia, two hundred and twenty-one years before Chriſt. Cleomenes ſought refuge with Ptolemy Evergetes, and left Lacedæmon, without any defence, to Antigonus, who entered it, and reſtored it to its ancient liberties.

Antigonus being, the next day, informed that Macedonia was invaded by the neighbouring Barbarians, marched with all ſpeed, and routed the enemy. Dying ſoon after, he left his kingdom to his ſon Philip, who commenced a war with the Romans.

Ptolemy Evergetes dying, Cleomenes was ſuſpected by Philopater, the reigning king of Egypt, and taken into cuſtody. Eſcaping from this confinement, and wandering up and down in Alex-

andria, he, in deſpair, ſlew himſelf, in the third year of his eſcape from the battle of Selaſia.

Antigonus then made a general peace throughout Greece. Among other conditions of this treaty, one was, that the Ætolians ſhould not enter, with an army, into Achaia. He ſoon after died, and was ſucceeded by his ſon Philip, who was only ſeventeen years old. The Ætolians, diſregarding his youth, and being impatient of the tranquility they poſſeſſed, were deſirous of breaking the peace, in order to live upon the ſpoil, to which they had been accuſtomed. They began hoſtilities, therefore, with the ravage of Meſſenia, then in alliance with them. Dorimachus and Scopas were their commanders, who conquered the Achæans, in the firſt battle they fought at Caphyæ, in Arcadia. The victors proceeded directly to commit every depredation they poſſibly could, through the Peloponneſus. Philip being invited

invited againſt them, the war was then called the War of the Allies, who entered into a common confederacy againſt the Ætolians, two hundred years before Chriſt, and when Aratus was prætor of the Achæans. Lycurgus, king of the Lacedæmonians, joined the Ætolians, and attacked, without delay, the Achæans. This war of the allies continued three years, when Philip, hearing of the Romans being defeated at the Thraſymene lake, made peace with the Ætolians, in order to ſail into Italy, where, being arrived, he partook of the victory gained by the Carthaginians.

The Romans, who pretended, by their treaty with Philip, to reſtore the Greeks to their former privileges, ſought every means to ſubdue them to their own power. The Grecians, being ſenſible of their real intentions, exerted every effort to ſecure themſelves from becoming a prey to the Roman ambition. But all their endeavours proved abortive. A thouſand of the leading men of

Achaia were ſent to Rome, to anſwer for the pretended crime alledged againſt them, of ſecretly aſſiſting the king of Macedon, who had the courage to oppoſe the progreſs of the Romans. Philip, being taken priſoner, was carried to Rome, where he ſtarved himſelf in a dungeon, to which he was conſigned; and his ſurviving ſon, Alexander, was obliged to become a clerk to one of the Roman magiſtrates for a ſubſiſtence. Macedon was thus made a Roman province, as were, ſoon after, all the different ſtates of Greece; which happened one hundred and ſixty-three years before the birth of Chriſt.

The events of Greece being now united with thoſe of Rome, we muſt refer our readers to our volume of Roman Hiſtory for the remaining part of what concerns their dependent ſituation. We have, however, to obſerve, that although the Greeks were thus, by their own diſſenſions, and the ambition of their neighbours, fallen to the moſt abject

ſtate

ſtate of ſervility, yet they ſtill preſerved their taſte, and attachment to the arts and ſciences, while they juſtly diſtinguiſhed all the reſt of the world by the character of Barbarians, from being enveloped in the groſſeſt ignorance. To this people, therefore, Rome owes the poliſh of her manners, and the eminence ſhe afterwards attained in the polite arts and liberal ſciences; for, when Conſtantinople was taken by the Turks, Greece revived that learning in Italy, which has been the improvement and admiration of ſucceeding ages.

SUPPLEMENT.

GRECIAN PHILOSOPHERS.

IN proportion as the world advanced in age, it perfected itſelf in arts and ſciences. By degrees, they ſpread themſelves from Greece to the weſtern part of the continent. There aroſe, not only in Rome, but in Italy alſo, thoſe who, ſtudying the models of Greece, cauſed philoſophy, hiſtory, poetry, and oratory, to flouriſh. But it muſt, at the ſame time, be confeſſed, that it engaged a long ſeries of

of years, to bring the arts and ſciences to that perfection, which elevated Rome beyond every country at the ſame period. Philoſophy being the moſt uſeful and dignified ſpecies of knowledge to which mankind can apply themſelves, and having been firſt brought to the greateſt perfection in Greece, we think it will not be an unintereſting ſubject to our readers to give a brief account of thoſe philoſophers who have ennobled the Grecian character; for which purpoſe we have ſelected the following, beginning with

ARISTOTLE.

This great philoſopher was born at Stageia, a village in Thrace, but a colony of Greece. He was a conſiderable time a diſciple of Plato, from whoſe principles, having departed, he eſtabliſhed a new ſect of philoſophy, which was called the Peripatetic, from its being firſt taught while the maſter and ſcholar were walking. He was the

phyſician and favourite of Amyntas, father of Philip, king of Macedon. Having gone his voyage in order to viſit Hermias, the tyrant of Atamia, he came and remained at the court of Philip, who entruſted him with the care and education of his ſon, Alexander the Great. When he had taught his royal pupil philoſophy, he went to Athens, where he taught it thirteen years. His next reſidence was at Chalcidia, where he died in the ſixty-third year of his age, and the third year of the one hundred and fourteenth Olympiad.

Abandoning the falſe and fabulous philoſophy of the poets, and the ſymbols of Plato and Pythagoras, Ariſtotle eſtabliſhed a new ſyſtem, more conſonant with nature, and more comprehenſible to reaſon. His ſtyle was leſs diffuſe than that of other philoſophers. He treated every ſubject with more preciſion, although he was general and metaphyſical in the greater part of his works. He was the firſt who reduced logic to a ſyſtem, by the rules

rules of art, and which may, with juſtice, be conſidered as the *chef-d'œuvre* of the human mind. With regard to phyſic, Ariſtotle has treated it more like a metaphyſician than a phyſician, except in his treatiſe of Natural Hiſtory, which contains ſome obſervations of real utility. Diogenes Laertes has left a long catalogue of the works written by Ariſtotle, which contains many that are now loſt to the world. There are, likewiſe, many other works attributed to this great philoſopher, not mentioned by Diogenes in the ſaid catalogue. In a word, the fate of Ariſtotle's works has been very capricious. He left them to his diſciple Theophraſtus, who left them to another diſciple named Neleus. They were next ſold to Ptolemy Philadelphus, who placed them in the famous library of Alexandria; and, it is ſaid, they were afterwards buried under the earth, to prevent their being ſtolen. In this ſtate, they are ſuppoſed to have rotted. However, Appellicon Teïon publiſhed them from the imperfect

perfect manuſcripts of Ariſtotle. When Sylla was at Athens, ſeveral think he ſent them to Tyrannia, a famous grammarian at Rome. After being in the poſſeſſion of this perſon, they fell into the hands of Andronicus of Rhodes, who cauſed ſeveral copies to be taken, in order to let the public have free acceſs to them.

It may be here remarked, that the Acroamatic books of Ariſtotle, and his philoſophy, which had been until then neglected, came to be known and adopted.

THEOPHRASTUS

Was one of the firſt diſciples of Ariſtotle, whom he ſucceeded in his ſchool. He called himſelf by the name of Tertames. Having learnt ſome leſſons of philoſophy in his own country, he was afterwards one of Plato's diſciples, and, at laſt, attached

attached himself to Aristotle, who called Theophrastus from his singular eloquence. He was of a pleasant and affable temper; and such a reputation he acquired in his profession, that he had sometimes as many as two thousand scholars. Having composed many books of physic and morality, of which very few remain, he died in the eighty-fifth year of his age.

From his school were many learned men produced, among whom was Straton, son of Arcesilas, who succeeded him in his profession. He wrote books of physic and logic. Flourishing under the reign of Ptolemy Philadelphus, he was honoured by this monarch with a present of eighty talents. Theophrastus taught also Demetrius Phalerius, who, from his genius and learning, had considerable interest and influence at the court of the kings of Egypt. In the school of this philosopher, Straton was succeeded by Licon of Troas. This man was remarkably eloquent. He employed

ployed himſelf chiefly in the inſtruction of youth. Ariſton of Theos was his ſucceſſor, who was followed by Critolaüs Phaſelitus; and he gave place to Diodorus. Soon after, this ſchool of Ariſtotle was interrupted, until it was re-eſtabliſhed under the emperors.

Having traced the eſtabliſhment and ſucceſſion of the philoſophers who taught in the ſchool of Ariſtotle, we now ſhall notice a few particulars reſpecting Plato and his philoſophy.

PLATO

Was not ſo much diſtinguiſhed for his birth as for his amazing abilities. His maſter was Socrates, whom he particularly excelled, in a more lively and fertile imagination, more ſublime and florid diction, and a more copious and comprehenſive mind. Inſtead of confining himſelf, as Socrates did,

did, to morality, Plato embraced the whole extent of philoſophy, and had a maſter for each of its branches. Added to theſe improvements, he acquired a conſiderable knowledge of nature and mankind, from his travels into Italy, Sicily, Egypt, and Perſia. In Egypt he is ſuppoſed to have ſtudied the books of Moſes, under the inſtruction of the Jews, who were, after the captivity, very numerous in that country. Clemens Alexandrinus, therefore, called him the Attic Moſes. [See our Mythology.] Plato evinces, in ſeveral parts of his works, to have had ſome diſtinct ideas of a Supreme Being, and the immortality of the ſoul. Some have thought that he had an idea of the Trinity, and other myſteries of Chriſtianity. But, whatever ſuperior opinions he had of religion, above the abſurd ideas of the heathens, yet the fate of Socrates deterred him from an open avowal of them. He choſe, therefore, dialogue, which enabled him to publiſh his ſentiments under the names of others. But ſome attribute his choice of colloquial

colloquial diſſertation to his extreme modeſty and diffidence, and to the great veneration he paid his maſter, whom he imitated in his manner of writing, and thus made Socrates to ſpeak the thoughts of Plato. Explaining things by numbers, he learnt in the ſchool of Pythagoras; and his manner of uſing ſymbols and allegories, he acquired in Egypt. But thoſe parts of his writings are too refined and myſterious; which may be likewiſe ſaid of his doctrine of ideas, which, notwithſtanding the many long diſſertations of the learned upon this part of his works, appears to have been very little underſtood. Returning from his travels, he was ſolicited to ſhare in the government of Athens, which he refuſed, for the ſatisfaction of leading a quiet and contemplative life. This he ſpent, to the laſt day, in the purſuit of a continual increaſe of knowledge. Teaching philoſophy being, at this time, reputed very honourable, he began his ſchool in the academy without the city; and thus he was ſtiled the founder of the academic ſect. His contempt

tempt of riches evinced that he was more attached to the honour, than the profit, arising from the dissemination of knowledge. To avoid the embarrassment of superfluous wealth, he divided his estate among his brothers, of which he reserved only a very small part for his temperate subsistence. His possessions were a little country-seat, with a small garden. Although his application to study was almost incessant, yet he contracted no gloominess of temper, or austerity of manners, so common to the ancient, as well as some of our modern pedants, who conceive, to appear learned, it is necessary to be morose and unmannerly. How different are these sentiments from those Plato possessed! He was so cheerful and facetious, as even to dissipate the severity of his studies with innocent raillery, which was always dictated by good manners, and a desire to enliven the conversation. The same rules he prescribed to his scholars, whom he always urged strongly to sacrifice to the graces. He was, therefore, as universally

univerſally beloved and careſſed for his manners, as he was followed, eſteemed, and admired, for his abilities. Such was his univerſal reputation, that kings and commonwealths erected ſtatues, and dedicated altars, to his merit and memory. Thus was his name rendered ſacred, his doctrine eſtabliſhed, and himſelf diſtinguiſhed, by the Jew, Pagan, and Chriſtian, with the honourable appellation of *The Divine Plato*.

ARCESILAS,

Who eſtabliſhed the ſecond academy, flouriſhed about the hundredth Olympiad, and died in the ſeventy-fifth year of his age. Lacydes ſucceeded him, and followed his path in the new academy. He had, for diſciples, Telecles and Evander, to whom he ceded his ſchool. To Evander ſucceeded Eſegin of Pergamus: this philoſopher was the laſt of the ſecond academy.

CARNEADES

CARNEADES

Was the founder of the third. The philoſophers of this academy differed from thoſe of the ſecond. Arceſilas taught the abſurd doctrine of there being nothing true: but Carneades aſſerted all things were true or falſe, although we could not diſcover the one from the other. Another tenet of the latter was, that, although he denied not that things were probable or improbable, yet he would not be certain of any thing: but Arceſilas denied abſolutely that things could be more or leſs probable or improbable. Carneades endeavoured to refute the Stoics, and particularly Chryſippus.

He died, in the eighty-fifth year of his age, in the fourth year of the one hundred and ſixty-ſecond Olympiad, without leaving any work to perpetuate his memory as a writer. Among his numerous diſciples, the moſt famous was Clitomachus, of Carthage,

Carthage, who was forty years at Athens, where he ſtudied under Carneades, whom he ſucceeded. Clitomachus left many works, and was the laſt of this academy.

Philon and Charmidas, who followed him, differed from his principles. At laſt, Antiochus, who lived at the time of Cicero, and was a diſciple of Philon, departed ſtill farther from the tenets of the ancient academy; for they even embraced the opinions of the Stoics.

The ſect of Cynics, of whom Antiſthenes and Diogenes were the founders, was continued from the reign of Alexander, by three diſciples, who had ſtudied under the latter. Theſe were Monimes, of Syracuſe, Oneſicritus, of Egina, and Crates, of Thebes. Under the laſt ſtudied Metrocles, who had before been a diſciple of Theophraſtus. Under him, ſtudied Theombrotus and Cleomenes. Theombrotus inſtructed Demetrius, and Tyrnarchus, of Alexandria,

Alexandria, and Checles, of Epheſus. Hipparchia, ſiſter of Metrocles, likewiſe applied herſelf to philoſophy, and, without her parent's permiſſion, ſtudied under Crates. Menippus, of Phœnicia, was one of the moſt famous Cynics. His writings were full of ſatire and pleaſantry, like thoſe of Meleager, his cotemporary. To theſe may be joined the mad Menedenus, diſciple of Cololus, at Lampſacus, who, having aſſumed the habit and appearance of a fury, pretended that he was come from the infernal regions, to ſee what was tranſacted on this earth, and to take intelligence of it to the demons below.

CLEANTHUS

Succeeded Leno in the Stoic ſchool. He led a very auſtere and laborious life, and wrote many books on moral philoſophy. Like his maſter, he died at the age of eighty years, and had many diſciples.

diſciples. Among them was Spherus, of Boſphorus, who attached himſelf particularly to logic and phyſic, on which ſtudies he left many works. To Cleanthus ſucceeded Chryſippus, who was born at Tarſus, a city of Cilicia. Having profited conſiderably under Cleanthus, he began to try the energy of his own genius. He departed from the principle of the Stoics, and his manner was chiefly dialectic. His numerous works were written with great facility. Laërtes preſerved the titles, although he has omitted his book on providence. During the cloſe of life, he attached himſelf to Arceſilas and Lacydes, whom he joined in their new academy. One day, that he gave a leſſon to his ſcholars, he was invited by them to a ſacrifice. He went, and having drunk there ſome ſweet wine, he contracted ſuch an indiſpoſition, as in five days after, cauſed his death, which happened in the ſeventy-third year of his age, and the one hundred and ſixty-third Olympiad.

DIOGENES,

DIOGENES,

Of Babylon, was a diſciple of Chryſippus. This was he whom the Athenians ſent with Carneades, a philoſophic academician, and Critolaus, a peripatetic, to Rome, in the ſecond Punic war, under the conſulſhip of P. Scipio and M. Marcellus Scipio, to treat on the affairs of the republic. Antipater, a Sidonian, was a diſciple to Diogenes. Cicero acknowledges him to have been a very ſubtil philoſopher, and Seneca conſiders him as one of the principal authors of his ſect. Panætius took leſſons from this Antipater. He was a native of Rhodes, a friend of Lælius, and of a young African, whom he accompanied in his embaſſy to Egypt. He wrote a book of offices, upon the model of which Cicero founded his own.

POSSIDONIUS,

POSSIDONIUS,

Native of Apamea, took the name of Rhodian, from having a conſiderable charge in that iſle. Pompey, returning from Syria, went to ſee him, and paid him conſiderable honours. He had the reputation of being one of the greateſt ſages of his time.

ARCHIDEMUS.

To the Stoics may be joined Archidemus, who went a voluntary exile to Parthia. He left at Babylon ſucceſſors of his ſect. Among theſe was a moſt celebrated philoſopher, named Sotion, who was maſter of Seneca. The Stoic philoſophy was the moſt encouraged in Rome. Cato, Tubero, Varro, and many other diſtinguiſhed Romans, learnt, and followed its maxims.

The

The ſect of Pythagoras exiſted a long time after his death. Empedocles, who was not only a philoſopher, but a poet and an orator, is reckoned by ſome to be one of his diſciples. Being made governor of Agrigentum, he eſtabliſhed liberty in his republic. Towards the end of his life, being gone to the Olympic games, his parents oppoſed his return into Agrigentum. He was therefore obliged to retire into the Peloponneſus, where he died. All his philoſophical writings are in verſe.

ARCHITAS, of Tarentum, was likewiſe a diſciple in the ſchool of Pythagoras, and a cotemporary of Plato, with whom he correſponded.

ALCMEON, of Croton, followed, in a particular manner, the Pythagorean ſyſtem. His mother's name was Eriphyles. Alcmeon, being enjoined, by his dying father, to revenge his blood on his mother,

mother, who had murdered him, he performed the charge, by ſlaying Eriphyles.

PHILOLAUS, of Croton, ſtudied and profeſſed the ſame philoſophy. Plato gave ten thouſand pence for three of his books. He has the credit of having been an excellent legiſlator.

After theſe, the ſect blended itſelf with that of Democritus and Epicurus.

DEMOCRITUS

Was an excellent philoſopher, who learnt aſtronomy of the Chaldeans, and geometry of the Perſians. He then came to Athens, where he gave his property to the public, and reſerved to himſelf only a private garden, where he might more freely meditate on the works of nature. He laughed

at the idea of the Athenian avarice, which amaſſed wealth for children, who, dying frequently before their parents, were thus deprived of its enjoyment. His citizens, thinking he was mad, ſent to him the phyſician Hippocrates, who, underſtanding the cauſe of his apparent lunacy, returned, and ſaid, Democritus was in his ſenſes, but that thoſe who had ſent him were really mad. He blinded himſelf, by looking inceſſantly on the brightneſs of a brazen baſon. This he did, to prevent external objects abſtracting his attention from meditating on his favourite ſubject, of moral philoſophy. He would frequently laugh as much at the follies, as Heraclitus would weep at the miſeries, of man. His chief opinion was, that all things were formed from atoms, and that there exiſted many worlds liable to corruption. His father was ſo rich, as to feaſt Xerxes and his whole army. He died A. M. 3456, and before Chriſt 492.

EPICURUS

Placed the chief felicity in the mind. He was very temperate in his pleaſures, and continent in his diſpoſition; which is acknowledged by Seneca. But, notwithſtanding, that name of pleaſure, in which he placed his felicity, cauſed all other voluptuous philoſophers, who were, indeed, of the ſchool of Ariſtippus, to be named Epicures. Suidas mentions one Epicurus, who was very miſerable in his youth, and hated by all who knew him. But, recovering after from his malady, he devoted himſelf entirely to pleaſure and diſſipation. He mentions another of that name, who wrote a book againſt Providence, and taught, that the world owed its formation to an accidental concourſe of atoms, or ſmall particles, that were inviſible to our ſight. After he had lived in the greateſt luxury thirty-two years, Suidas relates, that he died of the ſtone in the bladder. But,

previous

previous to his death, the ſame author informs us, that, in a fit of his diſeaſe, he placed himſelf in a brazen veſſel, full of hot water, and then, calling for wine, deſired his friends to ſpend their lives as they ſaw he died. He lived in the one hundred and ſeventeenth Olympiad, and the three thouſand ſix hundred and fortieth year of the world.

PYRRHON,

Who eſtabliſhed the Pyrrhonean philoſophy, had, for one of his ſect, Timon of Phlius. He was very eloquent, and poſſeſſed great claſſical and literary knowledge. After teaching the doctrine of Pyrrhus with conſiderable ſucceſs, he died in the eightieth year of his age. The ſect of the Pyrrhonians did neither much extend itſelf, or was of long continuance. It was ſoon loſt in that of the ſecond academy, which was very ſimilar in its principles to thoſe of Pyrrhon.

Having given this ſhort account of ſome of the chief Grecian philoſophers, we ſhould think ourſelves unpardonable, if we did not ſay a few words reſpecting that great and inimitable orator, Demoſthenes, who raiſed the Grecian eloquence to the greateſt perfection.

DEMOSTHENES

Was ſon of Demoſthenes and Cleobula, daughter of Gylon. His father left him, at the age of ſeven years, under the conduct of his mother. It was at this time that he ſtudied oratory under Iſocrates, and his diſciple, Iſeus, of Chaleis. He ſtudied alſo philoſophy under Plato, and other celebrated philoſophers of his time. By frequent exerciſes he corrected the defects of his action and delivery, which he conſidered were the moſt eſſential requiſites in the art of public ſpeaking. From reading the orators who had written before him, he not only equalled, but ſurpaſſed them, in

in the variety of thought, and ſublimity of compoſition. When he entered upon public concerns, he took the part of thoſe who oppoſed themſelves to the deſigns of Philip, againſt the liberty of Athens. Being at the Olympic games, and hearing a celebrated orator there make a famous ſpeech, in the praiſe of Philip, againſt the Olynthians and Thebans, he formed a diſcourſe with ſo much dexterity, that he is ſaid to have cauſed the orator to retire in the greateſt confuſion. Returning to Athens, he delivered his Philippics, which will ever be memorable, for the wonderful eloquence and reaſoning they contain againſt the ambitious deſigns of Philip. He aſſiſted at the battle of Cheronea, from whence he was one of the firſt to fly, when Alexander prepared to paſs into Perſia.

Demoſthenes was accuſed of having ſaved Harphalus, and taking the money this perſon had brought from Athens. Being condemned for it,

by

by the Areopagi, he went into exile. When Antipater ſucceeded Alexander, the Athenians, agreeing to ſend the demanded orators to this general, Demoſthenes fled to ſave his life. Archias being ſent to take him, he avoided this adverſity by taking poiſon, which he had ready prepared. He died A. M. 3590.

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